

CHRISTS ALARM

TO
DROVVSIE SAINTS:

OR,

Christs Epistle to his Churches.

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REVEL. 2. 7.

*Hee that hath an eare to heare, let him heare what the Spirit
saith unto the Churches.*

L O N D O N,

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Church-yard*, neare the little North-doore,

M D C L.

CHURCH

ST. JOHN



Insigni

Eruditione & Pietate

V:

THOMÆ HILL

S. T. D.

Acad: Cantabrigiens.

Dignissimo Procancellario, & Coll: Trin:
in eadem Acad: Magistro,

Posthumum hoc

GUILLIEL. FENNERI

Opusculum

In Debitæ observantiæ

Testimonium

D.D.D.

J. R. Bibliopola.

To the Reader.



THIS Author of these ensuing Sermons was a *Minister of God*, famous in his Generation, a *burning and shining light*, one, to whom, if ever to any, God had given the Art of *winning of Souls*, whom I have often heard Preaching, and alwayes in the demonstration of the Spirit and Power, and not in the *initiating words of mans wisdom*. He was (as *Nonnen* saith of John Baptist) *Tota Vox, All Voice*: A voice in his habite, in his gesture, and in his life and conversation, as well as his Doctrine; and being now dead, he is still a *voice* by his Works, which hee hath left behinde him. And in particular, by these Sermons (Printed according to a Copy written with his own hand) which handle a Subject very necessary for these times, wherein there are many that have a *want* to live, but are *indeed* dead, and many that are *spiritually alive*, but yet full of *deadnesse*, and *unactivenesse* to that that is good. Now this Treatise will be usefull (if God give a blessing to it) to make the *dead* Christian, *living*; and the *living* Christian, more *active* and *lively* in all godlinesse; which that it may effect, is the prayer of

Thy souls friend in Jesus Christ,

EDMUND CALAMY.

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CHRISTS



CHRISTS ALARM

To drowfie SAINTS.

Revel. 3. 1.

*And unto the Angell of the Church in Sardis, write,
These things saith he that hath the seven Spirits of
God, and the seven Stars, I know thy works, that thou
hast a name that thou livest, and art dead.*



SAINT JOHN being banisht into
the Isle of *Patmos*, though the
persecuters of the Gospell
thought to doe him a displea-
sure, yet the Lord turned it unto
his great good: For the place of
his exile was like *Pauls* third
Heaven unto him, he was ravishd
in the Spirit on the Lords day,
and had abundance of revelations vouchsafed unto him,
of the things that should occurre in the Church, and out,
from thence unto the end of the world. Before which he
hath a charge given him to write to the seven Churches

of *Asia*, chap. 1. the Church of *Ephesus*, the Church of *Smyrna*, and of *Pergamus*, and of *Thyatira*, these four are written unto in the second Chapter; the other three are written unto in this: the Church of *Sardis*, and the Church of *Philadelphia*, and the Church of *Laodicea*. Now that which I have chosen to handle, and if God afford liberty, I desire to goe through it, is the Epistle unto the Church of *Sardis*; wherein we may consider four things.

First, The Inscription, containing a specification to whom the Epistle is specially directed unto. *And unto the Angell of the Church in Sardis, write.*

Secondly, the Subscription, containing a description of the Lord Jesus Christ, the King of the Church: *These things saith he that hath the seven Spirits of God, and the seven Starres.* I call it a subscription, because in our Letters we use to subscribe our names, or to write our names beneath at the latter end. But it may be called rather a *supra*scription, as Kings write their names above for honours sake, so does Christ the King of Zion, write his Name above.

Thirdly, the substance or matter of the Epistle, *I know thy works, that thou hast a name that thou livest, and art dead. Be watchfull, and strengthen the things which remaine, that are ready to dye, for I have not found thy works perfect before God. &c. ver. 1, 2, 3, 4.*

Fourthly, the conclusion, *He that overcometh, the same shall be clothed in white raiment, &c. v. 5, 6.*

First, I say, the Inscription, *And unto the Angell of the Church in Sardis, write.* In which words Saint John is directed whom to inscribe this Epistle unto, and that is, unto the Church which is in *Sardis*: but especially unto the Angell of it, that is, the Minister, or Ministers of it: for that's the meaning of *Angell* in this place.

Secondly, for the Subscription, or rather *supra*scription, that containes the description of the Lord Jesus Christ, from whom the Epistle is sent, and he is described by

two Royalties, the firſt is, in having of the ſeven Spirits of God. *Theſe things ſaith he that hath the ſeven Spirits of God*, that is, that hath power to ſend the Holy Ghoſt unto all the Elect: for ſo the Holy Ghoſt is called *the ſeven Spirits that are before the Throne, Rev. 1.4*. He meanes there the Holy Ghoſt, not as though there were ſeven Holy Ghoſts, but he is expreſſed in the plurall number in regard of the abundance of graces that he infuſes into his Churches; and the number ſeven is rather taken then any other number, partly becauſe this number is put for a perfect number, as implying the perfection of his influence, and partly becauſe of the preſent buſineſſe in hand, for here he writes to the ſeven Churches of *Aſia*. Now the Lord Jeſus Chriſt hath Spirit enough to ſend forth into them all. This is his firſt Royalty, that he hath the ſeven Spirits of God. Another Royalty of his is, that he hath the ſeven Starres, that is, the ſeven Paſtors of theſe Churches; Chriſt hath them all in his hand, it is he that preſerves thoſe Miniſters that are faithfull; he hath power to raiſe them up, to giſt them, to protect them, to defend them, and they are called Starres, becauſe they are to ſhine in the firmament of the Church.

Thirdly, for the ſubſtance and matter of the Epistle, it containeth three parts.

Fiſt, a Reprooſe, and the reprooſe is in theſe words, *I know thy works*; that is, I know them all, and they are ſtark naught for the moſt part, what ever they ſeem; they may ſeem to be very good, but I tell you plainly, I know them all what they be, *and generally they are ſtark naught*; and then he inſtances in particular, as for example, thy deadneſſe of heart in Religion, *Thou haſt a name to live, but thou art dead*; that is, thou goeſt for an excellent Miniſter, and an excellent Church, ye doe profeſſe Religion very fairly, and in a goodly manner, that to ſee to thou art alive, and thou art taken to too of all thy Neighbour-Churches, they all thinke and hope thou art alive; but the truth is, thou art dead, the grace of life is hardly in thee at all. This is the firſt, the Reprooſe.

Then secondly, here's a remedy annexed: for he does not reprove them out of any ill will, but for their good, and so he prescribes them a remedy, and the remedy is twofold. The first is, *To strengthen the things that remain, that are ready to dye, &c.* as many of you as are not quite and cleane dead, stirre up your selves, quicken up your hearts: and this is amplified by shewing how they should doe thus: O, be watchfull, sayes he, &c. that is the reason why ye languish in this fashion, and ye will languish more and more because ye are not watchfull: therefore be watchfull: and also by rendring a motive to presse this remedy; *For I have not found thy works perfect before God;* that is, thou art hardly sincere a jot, thou art full of hypocrisie, and rottennesse, and formality, and thou wilt lose all thy labour if thou dost not look well about thee: therefore shake up thy selfe, and *strengthen the things that remain.* This is the first remedy.

The second remedy is, *to repent;* and this is amplified by shewing how, and that is two wayes: First, *Remember how thou hast received and heard;* that is, consider how thou hast been taught, and bewaile thy declinings: for thou art horribly departed from what thou hast learned in the Ministry of the word.

Secondly, *Hold fast,* that is, so bewaile thy warpings, and wanings, and degeneratings, that thou mayst get up againe; hold thee fast there when thou art up. Now lest they should neglect the using of this remedy, the Lord Jesus sharpenes his speech with a threatening, telling them the danger if they will not be awakened: If therefore thou shalt not watch, I will come on thee as a thiefe, and thou shalt not know what houre I will come upon thee. This is the second part of the matter of this Epistle, the Remedy.

Thirdly, another part of the matter of this Epistle is, a commendation of some particular persons in the Church, that were not carried away in the deadnesse of the times; and these he does praise very much, and he

gives them an excellent promiſe; the praiſe is in theſe words: *Thou haſt a few names even in Sardis; which have not deſiled their garments;* that is; there be ſome among you, though they be but a few, that have not been ſuſted and ſoyled with others bad examples; though others be dead, yet they are not dead too for company: and then the promiſe is to them in theſe words, *They ſhall walk with me in white;* that is, I will give them the grace of repentance, and I will keep them unſpoted unto my heavenly Kingdome and glory. And he addes a reaſon in theſe words: *For they are worthy,* not as though they did merit repentance and glory; no, but they are worthy in Chriſt, and Chriſt hath made them meet to be made partakers of this mercy. Thus you ſee the matter of the Epistle.

The fourth and laſt thing is the concluſion of the Epistle; and that is in the fifth and ſixth verſes, *He that overcometh ſhall be clothed in white raiment, &c.* In which words we have the concluſion of the Epistle, and it conſiſts of two parts:

First, a promiſe to every one that overcometh. *He that overcometh, &c.*

Secondly, a precept to command every gracious Saint to attend to theſe things. The promiſe:

First, it is to be conſidered to whom it is made; it is made to *him that overcometh*; that is, ye know there is to be a holy warre againſt all number of ſin, and all temptations, and all the policies of Satan and all the alluring baits of the world; and all the inclinations of the fleſh. Now he that overcomes all theſe; which is no other but one that is borne of God, who alone is able to overcome, *He that overcomes, this is the party to whom it is promiſed.*

Secondly, what it is that is promiſed. Here be three things that are promiſed to him that overcomes: First, *white raiment;* *He ſhall be clothed in white raiment;* that is, he ſhall be perfected to everlaſting bleſſedneſſe, and he ſhall walke in triumph in a conquerors robe. Secondly, a permanent and laſting name in the Booke of life, *I will*

not put out his name out of the Book of life, that is, there be many hundreds that are written in the book of life in the judgment of men, and in the hope of men; but in the end the Lord blots them out, he makes it appeare, that their names are not there: But this man shall never be blotted out thence. As he hopes his name is enrolled there, so it shall for a certain appeare to be enrolled there, and it shall never be crossed out. Thirdly, Christs confessing of that mans name before his Father and his holy Angels: *And I will confesse his name before my Father and his holy Angels*; that is, I will acknowledge him to be mine. Thus you see the first thing, the promise which is made to him that overcomes.

The second part of the conclusion is a precept to command every gracious Saint to attend to these things; and that is in the sixth verse; *He that hath an care to beare, let him beare what the spirit saith unto the Churches.*

Of these in their order, and first of the *Inscription.*

And to the Angell of the Church of Sardis, write.

By the *Angell* he means not the Angels of Heaven, nor the Angels of the bottomlesse pit: he does not mean the Angels of heaven, because they are perfectly holy, they have no sinne in them. Now the Lord Jesus speaks of such an Angell here as hath much sinned; for he reproves him exceedingly. Neither does he mean any Angel of the bottomlesse pit, because they are perfectly evil, they have no spirituall goodnesse at all in them. Now the Lord Jesus speaks of such an Angell here, whom though he reproves for many things amisse, yet he commends him too for some gracious things; and therefore he can be no Angell of the bottomlesse pit. It remains then, that a Metaphoricall Angell is here understood, and that is the Minister of the Church. Now as the Angels are called Ministers, *Bless ye the Lord all ye his Hosts, ye Ministers that do his pleasure, Psal. 103. 21.* So the Ministers are called Angels, *An Angell of the Lord came up from Gilgal to Bechoth, &c. Jud. 13. 1.* that is, a Minister, *Phinehas*, or

Some translate it so too, which have received the Law by the disposition of Angels, and have not kept it, Act. 7. 53. And so 1 Cor. 11. 10. Because of the Angels

some

ſome Prophet or other, as it ſeems, came and preached unto the people. The point is this,

That Miniſters are to be Angels, as it were.

They are Angels in ſome ſenſe.

Obſerv.

I.

1. Angels are Spirits, ye know they are ſpirituall ſubſtances, as the Pſalmiſt ſpeaks: *He maketh his Angels ſpirits, Pſa. 104. 4.* they are ſpirituall creatures, their communion is ſpirituall, their food is ſpirituall, their delights are ſpirituall, their affections and minds are ſpirituall: ſo a Miniſter though he be a Body as well as his people, yet he ſhould be a ſpirituall man. I confeſſe every true Chriſtian is ſpirituall, as the Apoſtle ſays: *If any man be overtaken in a fault, ye that are ſpirituall, reſtore ſuch a man in the ſpirit of meekneſſe, Gal. 6.* he ſpeaks to every true Chriſtian, he is a ſpirituall man: But a Miniſter ſhould more eſpecially be ſpirituall; nay, our own Titles will riſe up in judgement againſt us, if we be not ſpirituall. Doe not we call our ſelves the ſpiritualty, as though the people were carnall in compariſon of us? Now if we ſhould be more carnall then they, out of our own mouths the Lord will condemne us. The truth is, many of us may be called ſpirituall men, if we will: but we are mad ſpirituall men, as the Prophet *Hofea* ſpeaks, *The ſpirituall man is mad, Hoſ. 9. 7.* Mad ſpirituall men indeed, when we are nothing leſſe then what we profeſſe our ſelves to be, when we are ſpirituall men in a mockery: ye know what a mock is brought up upon this name; people call a ſpirituall Pig, that is, the pooreſt of all the ten, that hath no ſubſtance in it that is given to the Miniſter: ſo many of us are ſpirituall in a mockery, having no reaſon why we ſhould be ſo reformed, but onely becauſe there is no ſubſtance in us, no goodneſſe, no holineſſe at all in us; whereas we ſhould exceed others in it. We ſhould be ſpirituall in a ſpecial manner, we ſhould be like *anima ſeparata*, like ſpirits ſequeſtered from bodily things, taken up with ſpirituall affaires, holding forth the fruits of the ſpirit; we ſhould be as Angels in our Pariſhes, labouring to draw people from all their

their carnall courses, endeavouring to breed in them a favour and a relish of all the things of the spirit of God: our Sermons should not be only morall, but spirituall; our carriage should be a spirituall walking; where we come, our discourte should be spirituall, we should be like a company of spirits, for so the Apostle calls us, *try the spirits whether they be of God, 1 Ioh. 4. 1.* that is, try your Ministers whether they be of God, yea or no; whether their doctrine be the doctrine of life, that will make the soule live: whether their conversation be after the spirit, lest ye follow a false guide: whether their Ministry be the Ministry of the spirit. *If any man think himselfe so to be a Prophet, or spirituall, 1 Cor. 14. 37.* We cannot think our selves Prophets, except we be spirituall men. When our courses are carnall, we sinne against our callings: for we are to be as Angels by our places in this sence, lest our own profession hit us in the teeth at the last.

Secondly, the Angels are creatures of another world, not of this world, though they walk up and downe on Gods errands here, yet they are creatures of another world; and therefore they are called the *Angels of Heaven, Mat. 24. 36. Heavenly souldiers, Luk. 2. 13.* True, every child of God is a heavenly creature, but a Minister should be in a more speciall manner, a creature of another world, crucified unto this, as *Paul* says, *I am crucified to the world, and the world unto me.* The preaching of the word is called the *Kingdome of heaven*, to we that are the Preachers of it, should be of heaven too, not only in regard of the news we bring, but we our selves that bring it, should be heavenly ones. When our Saviour Christ had told *Nicodemus*, that he must be gotten from above, O, says he, *art thou a Teacher in Israel, and knowest not these things?* How beautifull upon the mountains! The Ministers of the Gospell should be men aloft, the world should be a valley to them beneath, they should not be Secular men. What care Angels for fine houses, or great livings? They had rather be in the prison with

Peter,

Peter, then with *Herod* at the Court. Doe Angels care for outward things? No, no more should Ministers. *Paul* was all for *Jesus Christ*, *I determined not to know any thing among you, but Jesus Christ and him crucified*, 1 Cor. 2. 2. He cared not though the great Philosophers of *Carnub* took him for a Dunce in all humane learning; *Jesus Christ* and him crucified, *Paul* included all his learning in that.

Thirdly, the Angels stand before *God*, as *Daniel* lays, *Ten thousand times ten thousand stood before him*, Dan. 7. 10. So the Ministers of *God* are to stand before *God*, as *God* saith to *Jeremy*, *Thou shalt stand before me*, Jer. 15. 19. The Ministers of *God* are to stand before *God*, to know what his pleasure is unto the people, what message he hath for them. Again, the Angels are *Ministring spirits*, sent forth for the good of them that are heirs of salvation, Heb. 1. 14. So Ministers, they are to minister unto them that are the heirs of salvation, to watch over their souls, to be usefull to them in all their wayes. Again, the Angels pitch their tents round about them that are good, as the Prophet speaks; so the Ministers, they are the Churches Angels. Whether *Paul*, or *Apollas*, or *Cephas*, all are yours, they are not their own; But as they are Christs, so next under him, they are theirs that are Christs; they are Ministers by whom they beleeve, helpers of their faith; they are *Gods* servants to bring *Jacob* againe to him. Angels are *Gods* messengers, they never come but when they are sent from *God*: so it is said of Ministers, *There was a man sent from God, whose name was John*, Ioh. 1. 6.

The use of this is, First, Here we see that the Ministry is no base Office; the world makes a matter of nothing of *Gods* faithfull Ministers; vile men will Sirra them at their pleasure, & take them up as if they were their dish-douts. But beloved, here we see if they are as it were Angels of *God*. The Apostle makes bold to call *Christ* himselfe a Minister, Rom. 15. 8. Now I say (sayes he) that *Jesus Christ* was a Minister: the Apostle knew it was no

disparagement unto him. *Solomon* when he would chuse him his Title, and might have called himself, *The King of Israel, and Iudab*, yet he rather takes this as honorable enough, *The Preacher; Thou saith the Preacher, Eccle. 1. 1.* The Office of a Minister is an Angels office. When *Zachary* perceived that his child should be a Minister, though yet he were a little babe lying in the cradle, he admires him: *And thou childe shalt be called the Prophet of the Highest, for thou shalt goe before the face of the Lord to prepare his ways, to give knowledge of salvation for the remission of sinnes, to give light unto them that sit in darkness, and in the shadow of death, to guide their feet in the way of peace, Luk. 1. 76, 77.* The Angels of heaven never goe on greater errands then these. When they came to the Shepheards, what did they doe? they did but tell them of the birth of *Christ*, of peace on earth, and good will towards men. Now this is the Ministers duty, let the world thinke what they will of us, as though our calling were mean, and they care not much whether they heare us or no, they will not regard what we preach. O beloved, consider what an office we have, we are Gods Angels unto you, to declare unto man his righteousness, *Job 33. 23.* to pray men in *Christis* stead to be reconciled unto God, *2 Cor. 5. 20.* to gather together the saints, *Eph. 4. 12.* These are no small things, no mean imployments to treat between God and Man about eternall life, to be *Christis* Paranymps, and the friends of the Bridegroom, to deale about the getting of a wife for the Lamb, to cater for heaven, to bring in custome for the Kingdome of God. The whole world hath not a greater office in it; yee cannot despise either our persons or our message and be saved, as *Paul* sayes, *Let a man so esteeme of us, as of the Ministers of Christ, and the stewards of the mysteries of God, 1 Cor. 4. 1. q. d.* O take heed how ye slight us, or our Ministry, yee cannot have the mysteries of grace without us, yee cannot have saving knowledge, nor regeneration, nor faith without us. I doe not speake what

God may doe extraordinarily; but this is Gods ordinary way: *How can they beleewe on him of whom they have not heard? and how can they heare without a Preacher?* Rom. 10.4. and therefore our office is no mean office, we are as the Angels of God unto you, and people ſhould honour our Miniſtry when a Miniſter comes into the Pulpit, even as if an Angell did appeare. It is ſaid when *Samuel* came to *Bethlehem*, the *Elders of the town* trembled at his coming, 1 Sam. 16.4.

Secondly, are Miniſters Angels? then they muſt be holy; yee know the Angels are holy: *When the Sonne of man ſhall come in his glory, and all his holy Angels with him,* Mat. 25.31. They are holy all of them: ſo ſhould the Miniſters be holy; other wiſe they may be Angels indeed, but they are evil angels, angels of darkneſſe; they are Devils if they be not holy. Every ignorant, graceleſſe, and unconſcionable Miniſter is ready to preſſe the dignity of his calling, and what an honorable office he hath; but he never conſiders what a Miniſter then he muſt be. If we be Angels, brethren, why then as we like this honorable Title, we muſt have a care to be holy, or elſe, I ſay, we are Devils. Thoſe Angels that are not holy, are Devils. Nay, our very calling ſuppoſes us to be holy, *Let thy Urin and thy Thummine be with thy holy one,* Deut. 33.8. ſo that our very calling will teſtifie againſt us, if we be not holy: We of all men ſhould labour to be holy; What, a Miniſter, and yet a drunkard? a Miniſter, and yet a whoremonger? a Miniſter, and yet without the feare of God? a Miniſter, and yet have a dead heart? O conſider what God ſayes, *What haſt thou to do ſo declare my ſtatutes, or that thou ſhouldeſt take my covenant within thy mouth, ſeeing thou hateſt inſtruction, and haſt caſt my words behind thee?* Pſa. 50.16,17. With what face can we here ſtand in a Pulpit, and preach againſt ſin, and teach our hearers to make conſcience of all their wayes, and denounce the judgements of God againſt them that doe evil, if we that condemne another

2. Uſe

do the same things or as bad? How inexcusable are we, if we can preach the straitnes of heavens gate, and the narrownesse of the way, and the strictnesse of the account the people shall be forced to give at the last day, and lay heaυte burdens on other mens shoulders, and we our selves not touch them with one of our fingers? Teach precisely, and live loosely; teach graciously, and walke broadly? This is grosse hypocrisie, aēt zeal and goodnesse in the Pulpit, and be heartlesse and luke-warm in our private duties unto God.

Again, we can never look to do good, if we be not holy, as Jet will not draw if it be not clean: For how can we hope our people will follow our exhortations, if they see we doe not follow them our selves? When *S. Luke* had shewed how *Barnabas* exhorted the Christians to cleave close unto God, *Act. 11. 23.* presently he gives a reason why he might well exhort them to doe so, *For he was a good man, full of the holy Ghost and of Faith, v. 24.* When our hearers are met with for any of their sins, when we rub their consciences with our Sermons, presently their eye is at us, and if they see us to be vain and worldly, this heals them again; though the word wounded them, yet this is an ease to them, O think they, he is as bad himself, and we see no such holinesse in him, and we are as faire for heaven as he, he loves his penny as well as we, he is as ready to quarrell as we, he is as proud, and ambitious, and fearfull, and idle, as we; he loves to sleep in a whole skin, what will not he doe rather then lose his living? hee'l break the Sabbath, and teach others to doe so. Now, my brethren, how should we abhorre this? O it should prick and spur us up to study holinesse of life, that so our Ministry may be powerfull.

Use 3.

Thirdly, are Ministers Angels? Then they should be apt to teach, ready to preach, and to labour in Word and Doctrine. It is said of the Angels, that they have wings, *One of the Seraphims came flying unto me, Isa. 6. 6.* They are ready prest to do any thing that the Lord gives them in

in charge; ſo ſhould we be, or elſe how ſhould we beare the name of Angels? We muſt labour, that we may be fruitfull in all our labours among our people. Ye know the *Angels* are called *Reapers*, and ſo are Gods Miniſters, *I ſent you to reap, Iob. 4. 38.* When a man reaps he gathers; nay, Chriſt chuſeth good Miniſters for this end, that they ſhould bring forth fruit in their places, *I have ordained you that ye ſhould go and bring forth much fruit, Iob. 15. 16.* Nay, our Saviour Chriſt ſuppoſes that all his true Miniſters are fruitfull upon ſome. Every ſower though he have ſome high-way ground to ſow in, and ſome thorny ground, and ſome ſtony ground, yet he hath ſome good ground or other.

Mat. 13. 3, 8.

For firſt, a good Miniſter it is the deſire of his ſoul to ſee the fruits of his labours; As a Hen, many a Hen will hardly ever off from her eggs, till ſhe ſee a young chicken bill peep; nay, ſhe will ſit ſtill till ſhe die before ſhe will off. What made *Paul* ſo deſirous to come to the *Corinthians*? Was it onely to ſee them, and to be among them, or to take his tythes or his maintenance? No, it was that he might have *ſome fruit, Rom. 1. 13.* And certainly, this is the ſtudy of every true Miniſter, that he may ſee his preaching fruitfull in the converſion and ſalvation of ſome, that ſome are awakened by his means, that ſome are quickned, ſome are made to leave their ſinnes, and to become new creatures unto God.

1.

Secondly, does not every man count it a miſery to be unprofitable? The Lord names it as a brand upon wicked men, that *they are unprofitable, Rom. 3. 12.* What a wofull brand is this, when we can live two, three, ſeven, ten, twenty years in a place, and our ſervices are unprofitable, no man delivered out of ignorance, no man purged from his filthineſſe by our means; when our Miniſtery is a dead letter, we preach without life, and no man is translated from death to life by it? I ſay, this is to be unprofitable, like ſalt that hath loſt his ſavour. I confeſſe the beſt Miniſters may have little takings, as the beſt tradesman may

2.

have little vent for his wares when his trading growes dead.

3. Nay thirdly, this is the end of our gifts, that wee may profit with them; as the Apostle says, *The manifestation of the Spirit is given unto every man to profit withall*, 1 Cor. 12.7. Hath he given us knowledge? He hath given it us that we should profit others with it. Hath he given us skill in the opening and applying of the Scriptures? He hath given it unto us, that we may doe good with the same. And therefore, O how earnest should we be that our Ministry may profit, that our paines may be profitable and successfull, that we may say with the Prophet *Esay, Lord, behold I and the Children whom thou hast given me*;

4. Fourthly, this is the best argument that God hath of a certain called us to bee Ministers in his Church. If we have called our selves, and run without sending, then no marvell if we be fruitlesse, and do little or no good. But if we find that God blesseth our labours, this is the seal of our Ministry: as if the arrow hit, it's a good signe it was sent out of the bow; it may fall out of the bow of its own accord, but then it never hits: but when it is sent out of the bow, ye know he that sends it, will aim; and therefore now when it hits, that's a signe it was sent indeed: so when a Minister converts peoples souls, this is a good signe that God sent him; when a Minister can say to his people, as *Paul to the Corinthians, The seal of mine Apostleship are ye in the Lord*, 1 Cor. 9.2. *though I be not an Apostle unto others, yet doubtesse I am to you: For the seal of my Apostleship are ye in the Lord*. So the seal of us Ministers are ye in the Lord: though I have not converted others, yet doubtesse I have converted you unto God, as he sayes, *Truly, the signes of an Apostle were wrought among you*, 2 Cor. 12.12, &c.

5. Fifthly, this is that which will give us comfort, when we lie upon our death-beds, when we can say, we have been faithfull in our callings, and can shew a token of it

too, by blessing of our faithfulness in gaining of soules, as Paul saith to the *Theſſalonians*, *What is our hope, or joy, or crown of rejoycing? Are not even ye in the presence of our Lord Iesus Christ at his coming? For ye are our glory and joy,* 1 *Theſ.* 2. 19, 20. This is a pledge of our glory. The promise is cleare, *They that turn others unto righteousness, shall shine as the ſtarres,* *Dan.* 12. 3. I do not deny, but a wicked Minister that hath parts, and is gifted of God with an Art of speaking to the conscience, may convert; and therefore it is not a naked argument. But when a man hath had this successe by his faithfulness, and hath for himselfe to doe it in Gods way indeed; what an unspeakable comfort is this! He is not the wisest Minister that can plot most for preferment, or can preach best for applause, or the like: No, no; but he that can most compose himselfe to doe good, *He that winneth soules is wise,* *Prov.* 11. 30. that is, as he had need to be a wise man, and to goe wisely to worke, that would doe it: To be it wise to himselfe, he layes up to himselfe a good foundation of a comfort against the world to come.

Sixthly, and lastly, if we can endure to be unprofitable, not to stirre up our selves, not to point and sharpen our Ministry that it may pierce into mens consciences, nor never study how to do good, what a heavic woe will lie upon us? You read what was done unto the unprofitable servant, he was bound hand and foot, and cast into utter darkness, where is weeping and gnashing of teeth, *Mat.* 25. 30. O then how carefull should we be to do good, and to be effectuell Preachers, that we may say, these and these I have been an instrument of good to, by the mercy of God these and these have I begotten through the Gospell, then are we Angels indeed, that are sent out for the good of Gods elect. I confesse it is good to civilize our people, to abate their wickednesse, to make them professors, and I would to God we could see more of these effects rather then none. But to gather in Gods elect, this is an Angels work; the conversation of one soule is bet-

ter then the civilizing of a thousand. And therefore let us be diligent and industrious, and preach in season and out of season, let us con the skill of preaching, not to tickle mens itching eares, not so much to make our people say, our Minister is a fine Schollar, a good Churchman, as to rouse up the consciences of our hearers, to pull downe their hearts before God, to feed their soules with divine meat, with the good knowledge of the Lord, to shew them the severall wiles of Satan, as *Paul* sayes, *Spake thou the things which become sound doctrine, that the aged men be sober and grave, &c. Tit. 2. 1.* that is, to preach, as to good, to old men, to old women, to young men, to young women, to Masters, to servants, to all, as it followes there; we must looke unto our life, that we defile not our Angels place, that we doe not undoe what we preach. Alas! if we doe not sincerely practise all that we doe deliver, if our lives doe not answer our teaching, we are like unto kine that give very good milke, but then put their feet into the pail, or throw downe the pail when they have done. This is to make our preaching of no effect; and therefore as the Apostle sayes to *Timothy*, *Take heed unto thy selfe, and to thy doctrine, continue in them for in doing this, thou shalt both save thy selfe and them that heare thee, 2 Tim. 4. 16.* They are the best Ministers, that carry people unto heaven; when men thinke to send people to heaven, and not goe themselves, suppose this should doe the deed, yet what will it profit us, if our people goe to heaven, and we stay behind, and never come there? Nay, we cannot look they will goe, except they see us goe before them; and therefore let us doe nothing that may hinder the fruitfulnessse of our Sermons. Thus shall we be Angels indeed.

Use 4.

Fourthly, another Use is, If Ministers be Angels, then let us know that we are mainly for Gods elect, as the Psalmist sayes of every elect person, *God shall give his Angels charge over thee, to keep thee in all thy wayes, Psal. 91. 11.* Marke, the Angels have the charge of the elect, they

they are their maine charge; may be they are to do many things towards others, but theſe are their principall charge; ſo it muſt be with Gods Miniſters, their chiefe charge is towards Gods elect, as the Apoſtle ſayes, *I endure all things for the elects ſake, that they may alſo obtain the ſalvation which is in Chriſt Jeſus, which is eternall glory,* 1 Tim. 2. 10. We that are Gods Miniſters, have all our gifts and graces for their ſakes; *He gave ſome Apoſtles, and ſome Prophets, and ſome Evangelists, and ſome Paſtors and Teachers.* For what? *For the perfecting of the Saints, for the work of the Miniſtery, for the edifying of the Body of Chriſt,* Ephes. 4. 11, 12. And therefore if we have any that feare God in our Pariſhes, we ſhould bend our main Miniſtery unto them, and for the adding of more to them; we ſhould not bee like thoſe wretched Miniſters that count ſuch perſons the worſt of their flock, and they do muſt hate them, and oppoſe them, and jeere them; No, no, we ſhould moſt dearly love them, and tender them, and bend our ſelves unto them; nay, we ſhould not altogether in theſe bad times, ſtand declaiming againſt drunkards, murderers, and ſo leave the Lords Saints without their portion. The truth is, ye that live in your ungodly courſes, ye that walk after your wicked luſts, and will not be gotten to forſake your curſed doings, we could be content to lay hell here before you in every Sermon, & ſpend our ſhot on you; all the houres that we have of preaching in the weeke, are little enough to tell you what a damned condition ye are in. But if ye will not enter in into the ſtrait gate, we muſt not neglect them that will, if ye will be filthy, be filthy ſtill, and if ye will to hell, and we cannot perſwade you to live out of your finnes. Though there be but two or three that are well-minded in our Pariſhes, we are to bend our ſelves chiefly unto them. Indeed as long as we have any hope of adding more to their company, we muſt preach points for them too. May be ſome of Gods elect are among you, and if there be, the Word will find them out. I ſay, this is our maine charge, to be

groping for Gods elect, and when any of them appears, to tender them most, so shall we shew our selves Angels indeed for the good of Gods chosen. More Uses I might make, and very many too.

5. Use

But I will content my selfe with one more, and that shall be to you that are hearers. If Gods Ministers be Angels, then how should you come to the hearing of the word of God? Even as if an Angell should drop downe from heaven unto you. How should you receive the Ministers of God that desire to be faithfull? Even as the *Galatians* received *Paul*, even as an Angell of God, *Gal. 4. 14. ye even as Christ himselfe*; ye must not looke up into the Pulpit, as seeing nothing but a poore mortall man there, but as though an Angell of God were standing there. How grave should our meetings here be? how reverently should ye sit in your Pewes? how sacredly should we stand in our desks? how graciously should we deliver Gods errands, and you heare them with feare and trembling. When a good Minister appears in the Congregation, it is as if an Angell of heaven appeared unto you to speak unto you. O in what a homely manner doe we come to Church? the Majesty of the Word is not seen; nay, we may speak it with shame, neither by us the speakers, nor by you the hearers; we doe not come to the Word as if an Angell from heaven had spoken it. But generally, most people see little more then a poore mortall creature in the Pulpit, and so they deale with the Word accordingly, &c.

Thus ye have heard the first Doctrine; *To the Angell of the Church in Sardis, write*. I should now speake of the singular number, he does not say, *To the Angels*, though there were many Ministers in *Sardis*, yet he speakes unto them all as if they were all one. From whence we are taught, *The unity that is between true and right Ministers: they are all as one man*. And then where-as he inscribes the Epistle, *To the Angell of the Church*, though he write to all the Church, and blames and condemnes

demnes all the Churches, yet he names none but the *Angell*; here we are taught, *That a Miniſter ſhares in the good and in the evil of his Pariſhes*: if they be good, it is to his praiſe; if they be evil, commonly he is guilty of it.

Revel. 3. 1.

And unto the Angell of the Church in Sardis, write, Theſe things ſaith he that hath the ſeven Spirits of God, &c.

I Have made an entrance into the words: ye have heard the Analyſis of the whole Epistle, and a ſhort expoſition, or a paraphraſe upon all the verſes. *Unto the Angell of the Church in Sardis, write.* This is the inſcription or ſuperſcription of the letter that Chriſt would have written to the Miniſters and Chriſtians in the town of *Sardis*. Where firſt yee heard this point of Doctrine, *That Miniſters are as the Angels of God unto their Pariſhes*. When God ſends his Miniſters unto a people, it is as if he ſent his Angels from heaven unto them. But I will not trouble you with any repetitions.

These words are a translation, and ought not to be expounded.

The next point I foretold you of, that ariſeth out of theſe words, is this, *That all the true Miniſters of the Church are all one as it were*, there is or ought to be an unity between them all, even as if they were all one Angell. *Unto the Angell of the Church in Sardis, write*, and yet the Town was a great Town, and there were many Miniſters in it; ſo we may ſee it was in *Ephesus*, the text ſayes, that *Paul* called all the Elders of the Church of *Ephesus* together, and ſaid unto them, *Take heed unto your ſelves, and to all the flock over the which the holy Ghoſt hath made you overſeers*, *Acts 20. 28.* he ſpeakes

to the Ministers there as to many, and yet *S. John* is to write to them all as to one Minister, *Unto the Angell of the Church of Ephesus, write, Rev. 2. 1.* noting thus much unto us, *Thus Ministers should be all as one Minister*; there should be a sweet harmony and a glorious agreement, and consent and unity between them all, even as if they were all one Minister; so that the doctrine is plaine. So again, *John* prophecyng of *John Husse*, and *Jerome of Prague*, and other Godly Ministers in succeeding ages, that should mightily strive against the primacy and domineering of the man of sin, sayes, *There followed another Angell, saying, Babylon is fallen, Babylon is fallen, Revelations 14. 8.* hee calls them all one Minister, intimating unto us how that they all agree in one.

1.

I do not mean, first, that if one Minister be a drunkard, that all others should be so too; if one be a man-pleaser and a dawber, that all others should be so too; that if one be an ignorant *Sir John*, all others should be so too; every unity is not good, there is unity as our Saviour *Christ* shewes even among the very Devils in Hell: *For if Satan be divided against Satan, how can his Kingdom stand? Mar. 12. 26.* There is a unity among rogues and thieves, *Come, say they, cast in thy lot among us, and let us have one purse, Prov. 1. 14.* There was unity among *Ahab's* 400 false Prophets, they all hung together in a string, *Goe up and prosper. All the prophets prophesied so, 1 Kings 22. 12.* as the Messenger said to *Micah*, *All the Prophets prophesie good to the King with one mouth, let thy word be like theirs, be not thou singular, be not thou an odd fellow by thy self, they all agree in one.* There was unity among the Priests that were met together in a Synod for the condemning of *Christ*, they all were in one note, *That he was worthy to die.* The Prophet observes that there was unity amongst all the blind watchmen of *Judah*: *They are all ignorant, sayes he, they are all dunnib dogges, they cannot bark, sleeping, lying downe, loving to slumber, they all looke to their owne way, every one for his gaine from*

from his quarter, *Isa. 56. 10, 11.* This is an unity the world is full of, nay and hell is full of, like the unity of *Sodom* against *Lot*, the men of *Sodom* compassed his house round, both old and young from every quarter, *Gen. 19. 4.* This is a Devillish unity, this is no true unity. True unity is in *Bona*, no matter how many are of one mind, and of one heart, and of one accord, if it be not an union in good, it is faction and no union, as *Tertullian* told the *Marcionites* when they brag'd of their Churches, forsooth they were the Church, saith hee, Waspses have their swarmes: so when wicked Ministers shall cry, The Church, the Church, I say, these are swarmes of Wasps, I doe not mean such a unity: when it is not in good, the greater the unity is, the lesse union is indeed.

2.

Secondly. I doe not mean neither, that Ministers should thus hang together in-one, that if one be a *Bon-urges*, a son of thunder, another should be so too. For Ministers may be different in different auditories. Husband-men sow their seed according to the diversity of their ground; the Physician tempers his Physick according to his patients constitution: as long as people are of sundry dispositions, so certainly the Ministers manner of preaching may be various. And therefore I doe not mean such an unity neither, that all Preachers should be moulded alike; nay, the same Minister may and must differ from himselfe, sometimes come with cordials, sometimes with corrasives, to sing of mercy and judgment, to preach comfort to whom comfort, and vengeance to whom vengeance belongs, to some he must give milk, to others strong meat. *Paul* had a rod as well as the spirit of meeknesse. *Zacharies* Pastor was to have two flaves, the one called *Beauty* and the other call'd *Bands*, and so he was to feed the flock, *Zach. 11. 7.* A Chirurgical bath aking tents as well as suppling oyle. The Apostle *Paul* when he was to deale with *Elymas* the Sorcerer, he set his eyes on him, and called him the child of the Devill; but when he was to deale with *Sergius Paulus*,

Heb. 13. 14.

he was mild with him. Our Saviour Christ preach't the acceptable yeere of the Lord to some; and to other some as though he were not the same Preacher, he had nothing but woes in his mouth. There were two mountaines in *Canaan*, there was the blessing on mount *Geri-zim* for some, and the cursing on mount *Ebal* for others.

3.

Again thirdly, we doe not mean that all ministers should be the same in gifts and parts, and measure of knowledge and sanctification; for that can never be looked for, every Parish can never be provided for alike. Starres are of different magnitudes, some starres are greater, some lesser: The Angels are not all of one rank, some are ordinary Angels, some Arch-angels, some are Principalities, some are Dominions, some are Thrones, *Col. 1. 16.* and may be, those that are meanest, so they be godly, and sent of God, may doe as much good as those that are more excellent; nay more, convert more, awaken more, settle more: for it is not they that work, but God by them who is not tied unto Organs, unity is not hindred by disparity. *Paul* calls *Epaphroditus* who was much inferior to him, *his brother, and companion in labour, and fellow souldier, Phil. 2. 25.* Though *Clement* were a minister much meaner then he, yet he calls him *his fellow-labourer, Phil. 4. 3.* Though *Tychicus* came never so much short of him, yet he termes him *his fellow servant, Col. 4. 7.* So that there may be unity for all this, and a gracious sympathy and agreement betweene ministers, though of never so different parts, so they be sincere and cordially minded to doe good.

You will say then, What is that unity that must be among ministers?

1.

I answer 1. They must be all competently endued with ability for the work of the ministry, all must agree in this, that they be able men in some measure. *Hee hath made us able Ministers of the new testament, 2 Cor. 3. 6.* able to preach to the conscience, able to do it with power and might, able to divide the word aright, able to

give

give every one his portion in due ſeaſon. They are none of Gods miniſters that are not able men, that are not able to teach and apply, to be the mouth of God unto the people, and the mouth of the people unto God, that are not able to ſeek that which was loſt, to bring againe that which is driven away, to bind that which is broken, to ſtrengthen that which is ſick. Thoſe that are not able to doe this, they are blind guides, Idol-shepherds, and no miniſters. *Paul ſayes, that a miniſter muſt be able by ſound doctrine both to exhort and to convince the gainsayers, Tit. 1. 9. Faithfull men, able to teach others, 2 Tim. 2. 2.* This was one of the ends that *Chriſt aſcended up on high, that he might give gifts unto men for the miniſtery,* as one Apoſtle ſpeaks, *Eph. 4. 8.* and ſo as it followes, *He gave ſome Apoſtles, and ſome Prophets, and ſome Evangelists, and ſome Paſtors and Teachers.* All Miniſters ſhould agree in this, that they be able.

Secondly, they muſt be all ſent of God, though a man be never ſo able, yet if he be not ſent of God, he is not a Miniſter. Private Chriſtians many of them have excellent abilities, as the text ſayes, *I am perſwaded of you, my brethren, that ye are all full of goodneſſe, filled with all knowledge, able to admoniſh one another, Rom. 15. 14.* he ſpeaks of private Chriſtians: I ſay, they are able many of them, and there is very great uſe of their abilities too, for the good of their families, for the good of Chriſtian communion, and the like; yea, it is a ſhame that private Chriſtians living under good means of grace, doe not grow able to teach. *When for time yee ought to be teachers, ye have need that one teach you again which be the firſt principles of the oracles of God, Heb. 5. 12.* Mark, he ſhames private Chriſtians that doe not grow able to teach. But yet this is not enough to make miniſters; true miniſters agree all in this, that they are ſent of God. *How ſhall they preach except they be ſent? Rom. 10. 15. I have not thruſt in my ſelfe for a Paſtor,* ſayes *Jeremy.* They are intruders and not miniſters that cannot prove their commiſſion from God,

God, as the authour to the *Hebrews* sayes, *No man takes this honour to himselfe, but he that is called of God as was Aaron, Heb. 5. 4.* Christ himselfe alledged this to beare out his Ministry, *He hath sent me to preach deliverance to Captives.* Woe be to those of whom the Lord shall say, *I have not sent these Prophets and yet they run.* It will be said to them one day, as to the man without a wedding-garment, *Friend, how camest thou in hither?* The want of this is the reason that so many ministers make no more conscience of their duty; they make no conscience of taking paines, of strict preaching, of pressing the word upon peoples hearts, of using all manner of means to root out sinne in their Parish, because they have no dispensation from God committed unto them: if their consciences were charged with this, it would make them doe otherwise then they doe. The want of this is the cause that the ministry of many is impotent, they may preach all the dayes of their lives, and not one soule turned unto God, but themselves and their workes perish together; whereas Ministers that are sent, make the Devils roare, and flesh and blood chafe, their Sermons are linkes of iron to bind Nobles, and Princes, and stubborn hearts. The want of this is the reason why so many Ministers are vile in the peoples eyes, people care not a whit for them, dare drink and be drunk in their company, dare talk of their roguery before them; as *Amnon* before *Jonadab*, *Jonadab* ask't him what he ailed he was so sad: O, sayes he, *I would faine lie with my sister Tamar, 2 Sam. 13. 4.* He knew before whom he was; if *Jonadab* had been a godly man, he durst as well have eaten his owne tongue, as have told him his base lust. A godly man the very presence of him would have made him ashamed, and to have bitten in his lips. When a Minister is unsent of God, no body does respect him out of conscience, they care not for his words: whereas when a Minister is sent, this makes him as an Angell of God when others call him all to naught, the conscience of many will plead for him, as

we see there of *Jeremy*, *O this man is not worthy to dye,* for he hath spoken unto us in the Name of the Lord, *Jer.* 26. 16. There's never a sent Minister, but if he come in trouble, except peoples consciences be seared with a hot Iron, they will speake for him in their bosomes : Alas ! why is he put downe ? Why is he imprisoned ? Why is he opposed ? He hath spoken to us in the Name of the Lord. So that this is the second wherein all Ministers should agree, they should be all sent of God, not contenting themselves with the calling of man, without being also called of God.

Thirdly, they must all agree in the matter that they preach ; the same word is delivered unto all Ministers to preach. *Preach the word, 2 Tim.* 4. The same Gospell, the same Truths, the same Duties, the same Commandments, the same Promises, the same threatnings: Ye know there is one God, and one Faith, and one Baptisme, one Lord Jesus Christ; there is but one way of life, one gate to heaven, one salvation, one Bible : Now every Minister must agree in this : You know all men are by Nature the children of wrath, in a damned estate ; now all Pulpits should agree in this, every Minister labouring to bring their people to a sight of their misery by sinne ; every Minister should shew his people what cursed creatures they are, untill they be converted and renewed ; every Minister should presse the evill of sinne, and open the wiles of Satan, the guilt of the conscience, the spiritualnesse of the Law, the necessity of humiliation, and repentance, and amendment of life, that there is no mercy but in Christ, no salvation but by Christ, except people take him to live in their hearts by faith. All Ministers should let their people know the terror of the Lord, the strictnesse of Gods judgements, the inseparable connexion of mercy and a godly life, that no prophane person can enter into Gods Kingdome; no hypocrite, no meer civill man; that a forme of godlinesse will not serve turne, that none but Saints shall stand at Christs right hand at the last day. All Mini-

sters should preach what a narrow path there is to Paradise, and how few there be that find it, that saving grace cannot stand with the reigne of the least lust, that people must be pure and holy, what ever the world think of purenesse, and precisenesse, and strictnesse, yet without this no flesh shall be saved. If all Pulpits sounded with these truths, and all Ministers cried these aloud, and would lift up their voices like a trumpet, and not spare, what a land should we have? The want of unity in this matter, is the cause that wickednesse does so much abound: a drunkard, a whoremaster, a muckworme may come to a Sermon, and goe away with hope that he shall have peace. When Ministers make the Pulpit a scaffold, in which like Masters of Defence they play their prizes, blazon their owne wits, descant upon their Text, as though the Scripture were a rattle for children and fooles to sport with, tossing it to and fro, hither and thither, as boyes at a Tennis: when they goe about to amaze their hearers, to mount aloft, to be in their high phrales, and coyned words, more like Mimicks and Comedians then Ministers; when they search into moth-eaten Friers, affect Allegories, would faine be thought Linguists, and interlace a many of allegations of Latine and Greeke sentences; which a Schoole-boy might doe with a Polyanthea: or if they speak plain, they skim the truth of the Scriptures, and never dive deep to the edifying of the soule. May be they will preach good morall matter. But a man may goe to hell, though he doe as they teach; people may heere them a thousand times, and no man made to cry out, What have I done? They preach of repentance, but then they open it so slightly, that a man may repent as they say, and be damned: they preach of faith in Christ, but they make it so broad, that thousands have it and sinke into the bottomlesse pit with it: they preach that sin must be forsaken, and a good life must be led, but they handle it in that wise, that their hearers may doe as they say, and yet have no more grace then a reprobate, nor so much neither. Now beloved, the unity

among

among brethren ſhould be this, to agree in the right matter of preaching, that the word may be carved to all, as their need is, that they may ſee their owne caſes, that they may underſtand the wiles of the Devill, the fallacies of their owne evill hearts, the counterſeits of faith and repentance, and new obedience, and that they may not be conſeſed with them. This is the third thing.

Fourthly, they ſhould all agree in the true manner of preaching. That which our Saviour ſayes of hearing, *Take heed how yee heare, Luk. 8. 18.* he meanſ of preaching too, let your Miniſters take heed how they preach. Beloved, we that are the Miniſters of God, we are to labour to turne Lions into Lambs, and to transforme the heart of man to breed new creatures unto God: and therefore it is not every kind of preaching will ſerve the turn.

4.

1. Then Miniſters ſhould agree in preaching with the demonstration of the Spirit and of power, as *Paul ſayes, not with the wiſdome of words, leſt the croſſe of Chriſt be made of none effect, 1 Cor. 1. 17. q. d.* If we ſhould preach wit, and learning, and eloquence, then the death of Chriſt would be of no effect, that is, no man would be converted, Chriſt would be offered to none; therefore we muſt preach nakedly, to ſhew the naked word into mens conſciences, that they may ſee, Thus ſaith the Lord againſt their ſinfull courſes, thus ſaith the Lord of their eſtates, this reproofe is from the Lord, this threat is from the Lord, thus ſaith the Lord, you are a wretch, this is thy ſinne, and this is thy curſed condition, and it is the Lord and not I that does affirm it. It is ſaid of Chriſt that he preacht *with authority and not as the Scribes, Mat. 7. 29.* What is it to come with authority? When a man ſpeakes from God to the conſciences of men; as when a Conſtable comes in the name of a King, I charge you in the Kings name; this is to come with authority. Therefore we ſhould not come with the affection of wit, or of reading, of ſine and filed ſpeaking. You will ſay,

1.

What, would ye have us be foolish in our preaching? I answer, Never object so, for it is the *foolishnesse of preaching, that saves them which beleve*, 1 Cor. 1. 21. as one says, we must preach Christ crucified in a crucified phrase. The world would have gewgaws, and garish garnishings: and why so? because the naked Word is contrary to flesh and blood; like some eyes, they must have their silks and their cypresses to look upon the Sun by, forsooth the Sun beams are too glorious and shining otherwise. *Pedestris oratio*, as *Jerome* speaks, a Minister must have a foot-speech, and not speake a horseback, with trappings, and tassels, and deckings. Though this be foolishnesse to some, yet it is wisdom to them that are of God. *We speak wisdom to them that are perfect*, 1 Cor. 2. 6. Mark, they that are perfect will accept it to be wisdom, it is foolishnesse onely to children and sots, and such as are not able to discern. God will have his mercies hidden under homely out-sides, that men that will stumble at them, may; as men hide treasure under straw; as the woman of *Baburim* hid the two Worthies of *Israel* in a well under a course sack. Can gallant preaching make people pluck out their right eyes, and deny their owne selves and wayes? No, no, when the heart sees it hath to doe with God, nothing but this will pull it downe: away then with our owne affections, let us labour to come with God into our pulpits, that people may see God dealing with them.

2.

2. Ministers should agree to preach differencingly, to distinguish between the precious and the vile, the clean and the unclean; as we must not bruise the broken Reed, but deale gently with it: so we must not *give childrens bread unto dogges*, *Mat. 15. 29.* we must not cast our seed into fallow ground: but we must let the fallow ground feele our ploughes tearing: we must not sling pearles before swine, nor bitter arrows against Christ his Lambs. This were as if we should call for snow in Summer, and raine in harvest. No, no, *a whip for the Horse, and a bridle*

bride for the Aſſe, and a rod for the foolſ back, Prov. 26. 3. If people be like Mules, that will not underſtand, we muſt put in a Bit into their mouthes : If people will have their owne wayes, our word muſt be fires, and hammers, and axes, and cheſils, and ſwords, and ſpeares, that their bellies may tremble, and rottenneſſe may enter into their bones.

You will ſay, Why then belike we muſt have nothing in our mouth but hell and damnation.

I anſwer, No, nothing but hell and damnation for the naught.

You will ſay, that will drive them to deſpaire.

Why then let it : it were well if we had our people there, they muſt deſpaire before they come to mercy, as *H Ezekiah ſayes, O Lord, I am oppreſſed, doe thou comfort me, or undertake for me, Iſai. 38. 14.* People muſt be oppreſſed with our Sermons, we muſt lay load and burdens on their conſciences, or they will never be fitted for comforts and Chriſts undertakings. True, the ſervants of the Lord muſt be *gentle unto all men, 2 Tim. 2. 24.* and ſuffer the wickedneſſe of all very patiently, praying if at any time the Lord will give them repentance, that the Devill may let them goe. Nothing but hell and damnation is not good ; we muſt not be like *James and John*, that would needs be calling for fire to come downe from heaven to conſume the Samaritans : no, we muſt be long-ſuffering, but yet we muſt not let a wicked man live, but we muſt give him his deaths wound by the ſtab of the Word, leſt his bloud be required at our hands.

3. Miniſters ſhould agree in preaching with all their ſtrength conſtantly, and duly, not quadregſimall Sermons only, or the like : but the Apoſtle commands Miniſters to *preach in ſeaſon, and out of ſeaſon, 2 Tim. 4. 2.* It is a wicked cavill of ſome, and it is the Devill that doth ſuggeſt it, *It is not good to cloy the people, it is not faire to preach once a Sabbath ? muſt we have two, and a week day, too ? This is overmuch, this is unſeaſonable, that people ſhould trudge*

and trot to Sermons when they should be at their callings. Well, be it so, that it is out of season, we must preach out of season too, all will be little enough. I am sure the Prophet *Haggai* the word of the Lord came to him twice in one day, *Hag. 2. 10, 20.* *Austin* used constantly to preach twice a day, as appears in his second Sermon upon the 88. *Psalm*, nay in one place he sayes he preached thrice. Doe not wonder my deare brethren, *si hodie ter Sermonem*, that I have preached three times this one day. And he addes this besides, that it was not without cause, in his 33. Sermon to his brethren in the Wildernesse, Nay, the ancient Fathers preached every day in the yeare, as it is well known to them that are used to read them. *Chrysostome* in his Homilies upon *Genesis*, shewes this almost in the beginning of every Homily. And one time perceiving his hearers somewhat few; O (sayes he) every houre in the day is seasonable for you to heare, nay the night is not unseasonable. *Paul* prolonged himselfe unto midnight, sayes he, *Acts 20.* I pray did the time hinder him? No, though he were for a journey the next day, yet he would not thinke much to break his nights rest. Another time preaching by candle light, O, sayes he, doe you see this same lamp? take away the oyle, you put out the light; even so it is with the gifts of the Spirit, the dulnesse of our hearing, the littlenesse of our profiting at once, our readinesse to decline except we be pricked forward, our aptnesse to forget God, the commandment of having the word to dwell richly in us, the duty of meditating in it day and night doe plainly enforce this preaching.

You will say, If Preachers should preach often, it would be but prating; wee cannot preach often and soundly.

I answer, it is false: for all that I see, the ablest Divines have preached the most often, as *Calvin*, and *Luther*, and *Wickliffe*, and others, and *Mr. Greenham*; nay, *Austin* preached *ex tempore* that Sermon of his upon the 95. *Psalm*,

it ſeemes that he expected his brother *Sedern* to come and preach for him : but his friend failing to come, he preached himſelfe, as Dr *Dow* relates the ſtory : So *Baſil* allo preaching two Sermons upon the works of God that he made in the fix dayes, *Gen. 1.* confeſſes he had no more premeditation then that very morning when he began to preach them. Thus many holy men by ſetting themſelves to be inſtant in Gods harveſt time, have had ſuch a doore of utterance opened unto them to ſpeake the myſtery of Chriſt, that like wiſe Scribes, they could, as occaſion was offered, bring forth out of their Treſuries, new and old. They that cry downe often preaching, whatever colour they would ſeeme to have, be ſuch as would cover their owne ſhame by backbiting the diligence of any of their brethren. Like the Fox in the Fable, that becauſe he wanted a taile himſelfe to hide his own filchineſſe, perſwaded the other beaſts to cut off theirs too, pleading forſooth, O it is cumberſome, and weighty, and ye were better be without ; but the truth was, it was only to hide his owne deformity, which were it once in faſhion to be without tailes, ſhould never be eſpyed. A worthy Divine cites an excellent admonition of *Hierom* to *Calphurnius*, upon the like occaſion to this, That if he wanted teeth himſelfe, he ſhould not be envious againſt them which were able to eat. Beloved, I doe not urge an equality of labour upon all, but this is moſt certaine, that we are bound every one of us, to honour the Lord with all our ſtrength, and to ſtudy the edification and ſalvation of our peoples ſoules with all our might. It is a ſhame that over our people ſhould meet together at Church, and we not take compaſſion upon them, to quicken them with ſome word of exhortation or other. The Evangelists note of our Saviour, that when he ſaw a company about him, he had compaſſion on them and taught them, *Mat. 6. 34.* Whereupon was his Sermon in the mount, but becauſe he ſaw a company about him ? Whereupon was that Sermon of our Saviour, *Mat. 13* ? It was becauſe there was a company of people

people afore him. Certainly, if we had compassion on our people, we would doe so too: If we were not too worldly and dead hearted our selves, as we are, we would never plead against it. Many talke much of the Fathers, Q the Fathers, the Fathers, and they doe not love these upstart Divines, but it were well they would learn of the Fathers. *Tertullian* sayes, there was never any publick meeting in his dayes, but before the Congregation was dissolved, they were fed with a Sermon. Nay, *Babington*, a reverend Bishop among us, That a Minister can no more enter into the Congregation without a Sermon, and not be guilty, then *Aaron* could enter into the Congregation at any time without death, in case he sounded not his Bells when he entred.

4.

Fourthly, they should agree in seeking of the Lord for a blessing on their labours, they should be earnest with God in the behalfe of the people. Alas! how else doe they expect to convert any men unto God? For when we preach, what doe wee doe? We doe but as *Gabezi*, who brought *Elisha's* staffe to raise the dead child. Poore man! he could not raise it: for though he had *Elisha's* staffe, he had not *Elisha's* spirit: So, my brethren, we doe but bring our Masters staffe, and therefore we should intreat him to send downe his Spirit; otherwise the dead cannot stand up. We trim up a Sermon, and put case we trim it well, neverthelesse what is this? but as the rigging of the sails, and what will that doe except the wind blow? So we should pray that the winde should blow upon our sails, and then the ship shall goe indeed; as our Saviour Christ sayes, *The wind bloweth where it listeth, Joh. 3. 8.* The wind is free. When we have preached all that ever we can, yet the wind is free, whether it will blow or no. The Spirit of God is not tied to blow upon our endeavours, that they may have good successe. What are Organs without breath? What is *Paul's* planting or *Apollos* watering, without Gods giving of the increase? The Apostle tels us it is just nothing, *1 Cor. 3. 7.* As a
Divine

Divine makes the ſimilitude ; when one heard what admirable victories *Scanderbegs* ſword had wrought , he would needs ſee it ; and when he ſaw it, ſayes he, This is but an ordinary ſword, alas, what can this doe? *Scanderbeg* did him word, I have ſent thee my ſword, but I have the Arme that did all by it : So, beloved, we have Chriffs ſword, but we have not Chriffs arme, and therefore let us pray him, that he would together with our preaching, reach forth his arme, and that will doe our people good ; without this, poore preachers are we all, we may cut at mens ſins, but they will never off without him ; we may ſhew people the great things of the Goſpell, we may invite people to come in, to lay hold on eternall life , but O for Chriffs arme! and therefore we ſhould ſtudy as much how to pray, as to preach. The want of this is that which marres all. May be we preach well, but we are not earneſt with God to give a bleſſing, we doe not bewaile the ſins of our people, we doe not lay to heart the things that provoke Almighty God, we doe not get into the caſe, wherein God may prove all our pains.

Fifthly, Miniſters ſhould all agree in the watching over the ſouls of men. Preaching to, and praying for our people, is not the whole of a Miniſters duty ; but we ſhould obſerve our people, and watch over them, as the Apoſtle ſayes ; *Obeſy them that have the rule over you, and ſubmit your ſelves, for they watch for your ſoules, Heb. 13. 17.* And indeed how can we preach unto the purpoſe, except we watch them that are committed to our charge ? as *Solomon* ſayes, *Be thou diligent to know the eſtate of thy flock, and looke well to thy Herds, Prov. 27. 23.* This was *Pauls* courſe to enquire into the eſtate of people, how it ſared with them. This was the newes that he asked after, his deſire was to know how grace went forward in the *Ephesians* hearts. *I heare of your faith,* ſayes he, *Eph. 1. 15.* It ſeemes he had been asking of it. Thus *Epaphras* told him of the *Coloſſians* eſtate. Thus he learned by ſome of the houſe of *Chloe*, the ſtate of the *Corinthians*. Nay, all

men will enquire and hearken after the health of their friends; parents, if their children be at the University, they will listen after them how they goe on in learning: So should the Angels of every Church, they should listen what courses are in their Towne, what sinnes break out, what corruptions appeare, what proficiency the good ones make, who grow, who decline, who stand at a stay, who goe aside, and waxe worse and worse, that they may shape their preaching accordingly, that their words be fitted in their mouth, that they may apt their rebukes, their exhortations, their uses answerably. For then will their Sermons be like *Apples of Gold in pictures of Silver*. It is no curiosity in Ministers to be inquisitive into their peoples courses. It is the Objection of ill-minded ones, say they, What need Ministers busie themselves? they must have their tell-tales, we can doe nothing but they must heare of it. O beloved, we can never preach fruitfully if we stop our eares with wax, and will not listen what our hearers doe.

Sixthly, Ministers should agree in ordering their owne conversations aright, it is but a folly else to be a Minister, we do but make repentance dearer, and at a higher price. *A Bishop must be blamelesse, as the Steward of God, not self-willed, not soon angry, not given to wine, nor to filthy lucre, Tit. 1. 7.* It is a double wickednesse for a Minister to be wicked, to be a company-keeper, to be a pot-companion, as God said to Aaron, *Whosoever he be of thy seed in their generation, that hath any blemish, let him not approach to offer the bread of his God, Levit. 21. 17.* We can never doe good, if we blemish our selves with vice. True it is, the efficacy of the Word and Sacraments doe not depend upon the quality of the Minister; the seed sowne in good ground may grow, though the sower had a dirty hand; Gold is gold, though it be in the hand of a thief; yet such is our weaknesse, that they are weake to us. People are apt to respect the Word and Sacraments the lesse, when they see the Minister is not holy, as we see in *Elie*,

wic.

wicked ſoones; for men abhorde the offerings of the Lord, 1 Sam. 2. 17. Their eyes muſt be taught as well as their eares. *Thoſe things*, ſayes Paul, *which ye have heard and ſeen in me, do*, Phil. 4. 9. Except with Thomas in another caſe, they ſee, they will not believe. Let a Miniſter be never ſo godly, hee ſhall doe good little enough. The Prophet *Eſay*, though a holy man, yet he complaines hee *laboured in vaine*. Now if a godly man can doe but little good upon the moſt, much leſſe can a wicked Miniſter. A true Miniſter muſt be able to ſay as *Gideon*, *Looke on me, and doe likewise, as I doe, ſo ſhall ye doe*, Judg. 7. 17. Miniſters muſt be examples unto the Flock, 1 Pet. 5. 3. *Fiſt caſt the beam out of thine owne eye, and then ſhalt thou ſee clearly to caſt out the moat out of thy brothers eye*. As it is ſaid of *Ezra*, *Ezra had prepared his owne heart to ſeek the law of the Lord, and to doe it, and to teach in Iſrael*, Ezra 7. 10. Our Saviour Chriſt did and taught, as *Luke* ſpeakes. This is the courſe of a Miniſter indeed, to do his owne Sermons. When a Miniſter does not doe what hee teaches, this makes him a vile perſon; nay, this makes him ridiculous. Like *Lucians* Apothecary, who had medicines in his ſhop to cure the cough, and told others that hee had them, and yet was troubled with it himſelfe. With what a forehead canſt thou ſtand in a Pulpit, and publiſh the lawes of God, and to undertake the charge of ſoules? that when thine owne nakedneſſe appeares, when thy tongue is of a larger ſize then thy hands, thy miniſtery is divided againſt it ſelfe, thy courtes give thy doctrine the lie; thou ſayeſt that men muſt be holy, and thy deedes doe declare thy mouths hypocriſie, thou doſt more miſchiefe then an hundred others, as *Peter* ſaies of wicked Miniſters, *Many will follow their pernicious waies*, 2 Pet. 2. 2. one Miniſter ſhall have many followers. A good Miniſter ſhall hardly get two or three to follow him. But when a Miniſter is wicked, hee ſhall have many that will follow him. *From the Prophets of Jeruſalem, prophaneſſe is gone forth into all the Land*, Jerem. 23. 15. If the ſprings be tainted,

ted, that taint runnes forth into all the streames. People thinke themselves safe on an Ale-bench, when they have gotten the Parson with them; this hardens their hearts a thousand times more. But a true Minister is a godly man. Now when Ministers agree in godlinesse, this is another branch of this unity.

7-

Seventhly and lastly, Ministers should agree in concord and in amity, even as all deare fellow servants, as *Paul* saies of *Epaphras*, the Minister of the *Colossians*, *As yee also learned of Epaphras our deare fellow-servant, who is for you a faithfull Minister of Christ, Collos. 1. 7.* Being ot write to the *Colossians*, yee see what a tender care hee hath of *Epaphras*, hee labours to commend him to his people, that they may regard him the more. It is an horrible sin when one Minister will gird at another that is faithfull, and that in the presence of some of his people. This helpeth the Devill to harden peoples hearts against him, that hee cannot doe the good that otherwise he might doe; when other Ministers will revile him, and traduce him, and speak filthy words, such as their malice doth prompt them with, *Paul* did not thus. When he knew *Timothy* was to go to *Philippi*, he does most dearely commend him unto them. O, sayes hee, *I have no man like minded, who will naturally care for your estate, Philip. 2. 20.* So our Saviour Christ, how much did he countenance and backe *John* the Baptists Ministry, to the encouraging of all that heard him? *Among them that are borne of women, there hath not risen a greater then Iohn Baptist, Mat. 11. 11.* Oh it is an excellent thing when Ministers doe not envie one another, when they love one another, and will live together in blessed Harmony: Thus you see what this unity should be.

The Reasons of this point, why Ministers should all agree thus, and be all as one, are,

1.

First, because this makes Ministers amiable in their peoples eyes, it commendeth their Ministeries unto the consciences of their hearers, as the Prophet *Isaiah* sayes, *How*
beare.

beautifull upon the mountaines are the feet of him that bringeth glad tidings, the publishers of peace, &c. Isa. 52.7. You will say, How is that? How comes his feet to be beautifull? It followes in the eighth verse, *Thy watchmen shall lift up their voice, with a voice together shall they sing.* Marke, that was it that made his feet beautifull; becaule all the watchmen were of one note, they sung with one voice together: look as one preach'd, so preach'd another, one did not pull downe what another built up, one did not preach more pleasing doctrine to the flesh then another; but they all sung in one Tune, they all were of one heart.

Secondly, as it makes the Ministry more beautifull and comely, so it makes it the more powerfull, when the Ministers are all of one minde in the Lord, when they all draw one way, all walke by the same rule, all set themselves to doe good, and to promote one anothers good. I say, this makes the Ministry more powerfull and profitable. The Apostle speaking of an ignorant man coming into the Church to heare the Minister preach, hee shewes how powerfull the word may be unto him, 1 Cor. 14.25. *O sayes he, the secrets of his heart are made manifest, and so falling downe on his face, he worships God;* that is, the Sermon is made effectuell unto him, and turnes his wretched heart. But observe now, how this comes to passe, the Text shewes in the foure and twentieth verse, it is by reason of the unity of the Ministers, *Hee is convinced of all, hee is judged of all;* that is, all the Ministers were of one note, they all were in one consent, one did not preach looser doctrine then another, one told him hee was a very wretch, and another told him he was a very wretch, and a third convinced him he was a very wretch; all had a blow at him: O thought hee, I, I, I am a very wretch indeed; this burst his heart. If he could have heard any one of them preach easier doctrine, may be that would have given his conscience some foolish ease, and so the man had gone away never the better, but when he was

2.

convinced of all, and judged of all, this strikes him dumb. So, beloved, when a man can goe into no Church, but every where hee is met with, all the Ministers condemn him, all their lives condemn him, and all their Sermons condemn him to the pit of hell, and hee can scramble comfort no where; if the man belong to God, this is the readiest way to beat him downe, and subdue his heart. On the contrary side, when a man is wounded at one Ministers Sermon, by and by he drops into another, and there he catches hold of some ease: this makes him goe on in his sins, and to blind his eyes against the truth. It is a great stumbling block unto the people this very thing.

3.

Thirdly, as it makes the Ministry more powerfull, so it brings more glory unto God. As it is said of *John* the Baptist, that when our Saviour did commend him, and made the people see, that hee was of *Johns* minde, and that he held the same Tenets, and that he would not speak against a tittle that *John* had delivered, but testified his unity with him, and made it appeare what a reverend esteem he had of him; saith hee, *Hee is a Prophet, and more then a Prophet*: Ye shall see how this brought glory to God. The Text saith, *When the people heard this, and the Publicans, they justified God, being baptized with the Baptisme of John.* Luk. 7. 29.

Use 1.

The use of this is, first, to condemn such as envy their fellow-Ministers, and will not be in the unity of minde, and heart, and life with them. In the most, the Proverb is too true, *Figulus figulo invidet*, One Potter hates another, one Tradesman envies anothers custome, so, one Minister, another: If there be a Minister that desires to powre out his soule in the doing of good, in the taking of paines, in the discharging of his Conscience, there are some that will envy such a one, their hearts rise up against him; nay, not onely so, but the worst enemy that *Jeremy* had, was *Pashur*, one of his owne Coat, *Ier. 20. 2.* The forest adversary that *Amos* had, was *Amaziah*, a Priest of *Beithel*, who would never leave heaving at him untill hee had

had gotten him away, *Amos*, 7. 12. and why so? because he would not preach such pleasing Doctrine as hee. Forsooth, the Land was not able to beare *Amos* his words, hee preaches as if he would scare people out of their wits. Hee preaches Schismatically, and as if hee loved to be singular. The chiefe Priests were furious against our Saviour Christ, because his Ministry was more blest then theirs was, nay, they hated him more then *Pilate*, *Pilate* a very Pagan, his Conscience told him he found no fault in him, *Why what evil hath hee done?* Their envy against Christ was so palpable, that he did discover it. He knew that for envy they had delivered him unto him. So when all the Countrey know in their Consciences that such and such teach the waies of God sincerely, set themselves to roote out sin, and to save soules, nay, the very drunkards you shall hear them say, I, I, hee is a good man, Gods blessing on his heart, he tells us our faults, wee may doe what wee list for all such and such, but he tells us of our faults, and God helpe us to amend them, and when they are sicke, they would rather have such a Ministers prayers, then twenty of other Ministers, that will soothe them up, and be halfe-fellow with them: Whereas there be many of our owne Countrey, that are implacable against a Minister, that labours to be faithfull. How contrary is this unto the Rule? The Ministers of God should be all one, and if one bee godly, all should be, if one painefull, all should be so, if one preach home to the Conscience, all should doe so, they should all live as brethren. What saies our Saviour Christ? *Ye are the Salt of the Earth, but if the Salt hath lost its savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men,* *Mat.* 5. 13. That is, Salt may season others, but if it have lost its savour, nothing can salt it.

A Minister is of an excellent calling, appointed to season mens hearts, but if he have lost his savour, hee can never truly be seasoned again, nothing can do him good. An evill Minister, is a more desperate forlorn man than any else.

Use 2.

Secondly, Another use is, that all that are the Ministers of God would be hence stirred up to be all of one minde, all drawing one way, all bending our forces to one and the same end, the glory of God, and the salvation of our people. Its a fine comely thing to see any Brethren in unity. *Behold how good and how pleasant it is for Brethren to dwell together in unity. It is like the precious ointment upon the head that ran down upon the beard, even Aarons beard, that went down to the skirts of his garments : as the dew of Hermon, and as the dew that descended upon the mountaines of Zion, for there the Lord commanded his blessing, even life for evermore, Psal. 133. 1, 2, 3.* I say this is a very comely thing, to see any brethren to dwell together in unity, it is like the perfume of *Aaron*, that made all his garments fragrant sweet, it is like the dews of *Hermon* and *Zion*, that made all the ground fruitfull, this is that which hath the Lords blessing annexed to it, it is an excellent meanes unto eternall life. As the Apostle saith, If there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowells and mercies ; Fulfill yee my joy, that yee be like-minded, having the same love, being of one accord, of one minde, *Philip. 2. 1, 2.* If it be so necessary for Brethren to be united, how much more for Brethren in the Ministry ? of all men, Ministers have most reason to be of one minde, because wee are to teach union unto others. Besides, if wee desire to doe what we are commanded to doe, wee shall have enemies enough in the world. Our Tribe is a hated Tribe. Of all Offices, the office of a reproover is the most unwelcome. *Paul* was counted an enemy, because hee told the *Galatians* the truth. *Micaiah* was hated because he dealt truly with *Ahab*. People love their lusts, as their monies, yea, as themselves : Ergo of all men wee are most hated. Every man is believed in his owne profession but wee ; People doe not hate Taylors that make them a good garment, nor a Shoo-maker that makes them a good Shooe, nor a Cook that makes them a good Feast, nor a Phisitian that makes them

them a good potion, nor a good Lawyer that makes them a good ſure, though theſe doe but provide for the body, and yet wee that provide for peoples ſoules, if wee make them a good Sermon that would ſave their ſoules for ever, ſo they would obey it, we are hated for our labour. *Ergo*, when *Moses* came to ſpeake of *Levi*, that were the Miniſters of *Iſrael*, hee prayes God, that God would deliver them out of the hands of their enemies, *Lord ſmite through the loines of them that hate him*, Deut. 33. 11. I ſay wee have many enemies in the world, and therefore wee had need hang together, who ever be at oddes, wee ſhould ſtick cloſe together. Our meſſage is hardly believed, and therefore wee had need to bee all of one minde. The word which wee preach is adverſe to fleſh and blood, and therefore wee had need all joyntly to obey it, otherwiſe how doe we thinke that we ſhall perſwade any theſe?

Force, the more united the more ſtrong. O if we would all joyne forces in one, wee might make all our Pariſhes quake! all the wicked round about, their very hearts would be ready to faile them, if every pulpit did rowze them. If they could come in no Church, but they were made to ſit upon thornes, I verily believe, few would have any heart to go on in their evill doings.

Thirdly, another Uſe is, how we ſee it is a very uſefull and profitable thing, that one good Miniſter ſhould now and then come and help another, and preach for another, that our people may ſee our conſent, that wee all preach the ſame thing, and that is not our private preaching, but all the Miniſters that are of God, are juſt of the ſame mind: This made the Apoſtle, whenſoever he was to write to a people, that hee knew would bee ſomewhat backward to believe him, hee would joyne other Miniſters with him, as conſenting together with him. Indeed when hee wrote unto *Timothy*, hee would not doe it, for hee knew that he did not need, hee knew the faithfullneſſe of his heart. But when he writ to the *Corinthians*, where falſe

Uſe 3.

Apostles had been, and had made many of them to doubt, hee joyned *Softheues* with him, as it were confirming the same thing, *1 Cor. 1. 1.* when hee wrote to the *Galatians*, hee told them hee had *Peter* on his side, and *Barnabas* and *Titus*, and *James* and *John*, and how the Apostles gave unto him the right hand of Fellowship, *Gal. 2. 1. 9.* He writing to the *Philippians*, joynes *Timothy* with him, *Phil. 1. 1.* And so writing to *Philemon*, about a thing, that though he hoped *Philemon* would doe, yet because hee knew hee might have many carnall reasons against it, he joynes another with him, *Philem. 1.* This is of very good use, when one good Minister comes and backs anothers Ministry. For as it is with men-pleasing Ministers, that make as if the way to heaven were easier than it is, people hope that other Ministers will come, and confirming it, make it good, *Ezek. 3. 6.* O they love such a Doctrine alive, and they hope there will be moe of that minde: So when they hear a strict Minister, that delivers the Word to them as it is, and as they shall find it at last day, rash, this is so uncooth, that they hope that it is but the opinion of their precise Minister, and that no body else is of his mind. Now when God shall bring a cloud of witnesses, it is, I say, of very good use. I confesse that when a Minister speaketh the truth, though no body else come to set it on besides him, he shall be a witnesse against all the people that will not believe, and vext at the voice of his preaching. *Noah* condemned all the world, albeit there were none but hee: But yet symphony and agreement, and the consent of the Ministers of God, is an Ordinance of God when it may conveniently be had.

Thus I have spoken of this second point of Doctrine, of the unity of Ministers, To the Angell of the Church in *Sardis*. I acknowledge this point is not so much for the generall profit of you all, but you must bear with me, for handling of it. Wee shall come now to you ere long. For I am sure, if any portion of Scripture may doe us good, in these dead times, the treating of this Epistle may. And yet

it is not lost time to speake unto the Ministers, if by any meanes I may provoke my self, and my Brethren to the a-bounding in the unity of the Spirit, and of Faith, and heart and mind, for the further spreading and enforcing of good.

Revel. 3. 1.

And unto the Angell of the Church in Sardis, write, These things saith he that hath the seven Spirits of God, and the seven Starres; I know thy workes, that thou hast a name, that thou livest, and art dead.

And unto the Angel of the Church in Sardis, write.

YEE have had two Doctrines from hence, concerning Gods Ministers: I told you there is one more, and then I have done, and so will proceed. The Doctrine it this:

That a minister may be in fault that the people are dead, that they have no more heart to good things, that they are so ignorant, so cold, so ungodly, so worldly, so vaine as they are.

I say the Minister may be in the fault; The point is very clear from this place. The Lord being to reprove the people here of Sardis, for their deadnesse in Religion, he directs his reproof to their Minister. To the Angel of the Church in Sardis, write: *I know thy workes, that thou hast a name, that thou livest, and art dead.*

He accuses the Minister for the deadnesse of the Church that was committed to his charge; hee meanes the Church, but he speakes to the Minister. You will say, how doe yee prove that he meanes the Church? I answer, there be three places that doe manifest the same. The one is. *Revel. 1. 4.*

There *John* tells us, that he indeed writes to the Churches, for all that in the inscription of every Epistle, the Minister only be named. *John* to the seven Churches in *Asia*. So that this letter is sent to the Church in *Sardis*. *John* meaneth it to the Church, and not onely to the Minister. A second place is, *Revel. 1. 11.* what thou seest write to the seven Churches in *Asia*, To *Ephesus*, to *Smyrna*, to *Pergamus*, to *Thyatira*, to *Sardis*, to *Philadelphia*, and *Laodicea*. The third is, the conclusion of every Epistle. Where it is said thus : *Hee that hath an eare, let him heare what the Spirit saith unto the Churches, Revel. 3. 6.* and so it is at the closure of every Letter, to all the rest of the Churches, and therefore the Holy Ghost there accuses the Church of *Sardis* of deadnesse. I know thy workes that thou art dead, and yet he directeth it to the Minister of the Church, as a thing that concernes him, and that may be laid to his charge, and that he is faulty in. To the Angel of the Church in *Sardis* write. *I know thy workes that thou hast a name, that thou livest and art dead.* That is, thou hast a dead-hearted people, and thou art the cause of it : Thou dost not doe thy duty, thou dost not doe what lies in thee for to quicken them. But thou art too remisse in thy Ministry, and therefore their deadnesse may be imputed unto thee. Thus you see the Doctrine is very plaine from the words. The good or bad estate of a people dependeth much upon the Minister. Commonly wee see it fall out, as the Prophet *Hosea* said, like people, like Priest, *Hos. 4. 9.* Like shepherd like sheep. Such as the builder is, such is the building, as is the Husbandman, so is the husbandry. This we may finde throughout all these Epistles, where the Minister is commended, the people are commended, where the Minister is taxed, the people are taxed. And therefore they stand and fall together, they swim and sinke together, a wicked Minister, a wicked people, an ignorant Minister, an ignorant people; and so a good Minister, the people either are a good people, or else they are monsters; Nay, if the Minister be good, though the world in his Parish be never

never ſo wretched, yet hee hath a good people, the Church of God in his Pariſh, is very good, commonly.

Well then, wee have gotten our point out. The Miniſter may bee in fault that the people are dead, I doe not ſay, it is alwaies thus. For firſt, the Miniſter may bee lively, and yet the people dead. The Lord tells us that *Ezechiel* had a ſtiſſe-hearted people, *Ezek. 2. 4.* and yet hee was not to be blamed, themſelves were in all the fault. So *Iſaiab* had a dull hearted people : All the day long have I ſtretch'd out my hands to a diſobedient and gain-ſaying people, *Rom. 10. 21.* and therefore I doe not ſay it was alwaies thus.

Nay, Secondly, ſometimes the people are the cauſe of the Miniſters deadneſſe, The Jewes hardneſſe of heart under the Miniſtery of *Jonas*, was the cauſe why *Jonas* had no heart to goe unto *Niniveh*. O thought hee, if *Iſrael* will not heare me, much leſſe will *Niniveh* heare mee. Thus the people deaded *Jeremiab* at one time, that hee had little or no heart to preach for a ſit. Then I ſaid, I will not make mention of him, nor ſpeake any more in his name, *Jer. 20. 9.* Thus *Ezekiel* was deaded a while, by his people too. I came to them of the Captivity at *Telabib*, and I ſate where they ſate, and remained there aſtoniſht among them ſeven daies, *Ezek. 3. 15.* The Lord was faine to rowze his heart up, and to tell him hee would require their blood of him, before he could pluck up a good heart to preach lively among them; the people deaded him. Nay more,

Thirdly, ſometimes the Lord lockt up his good Miniſters, and ſuffers them to be ſtraitned in their utterance, and other gifts. May bee the people are ready to lay all the blame upon their Miniſters. Oh how tongue-tied are they! and it is their negligence, and torpor : Whereas it is for the peoples finnes, thus the Lord lockt up *Ezekiel*, for the peoples finnes. I will make thy tongue cleave to the roſe of thy month, and thou ſhalt be dumb, (and ſhalt not be to them a reprover, for they are a rebellious houſe, *Ezek. 3. 26.* Nay,

Fourthly, Sometimes peoples finnes are the cause why their Ministers are quite dead, and have no life at all in them, the Lord sends foolish Ministers among them, meerly because of their finnes. So it was in *Hosea's* time. The Prophet is a foole, the spirituall man is mad, for the multitudes of thy iniquity, *Hof. 9. 7.* Marke, they had fooles for their Ministers; fooles, besotted Ministers, giddy Ministers, Ministers that were wild, and like mad men; you will say, these were the causes of much sin to the people: No, saith the Text, the peoples finnes were the cause of such Ministers. *The Prophet is a fool, the Spirituall man mad, for the multitude of thine iniquity.* These foure exceptions then there be of the point. Otherwise the point is too true, that the Minister may be in fault that the people are dead.

You see here the Church of *Sardis* was grown dead, and the Lord faults the Angel of the Church for it. *I know thy workes that thou art dead.* The like is said of *Laodicea*. *Laodicea* was grown horrible lukewarme, no zeale of God, they were neither hot nor cold, and the Lord imputes it to the Angell of *Laodicea*: I know thy workes, that thou art neither hot nor cold, and therefore I will spue thee out of my mouth, *Revel. 3. 14. 15, 16.* The same is said of the Church of *Ephesus*, that they had left their first love, and yet the Lord hit the Angel in the teeth with it. *I have smitten what against thee, because thou hast left thy first love, Revel. 2. 4.* Beloved, the last day I spake of the Ministers concord and unity, to the Angel of the Church, all the Ministers should be as one man, as if they made up one and the same Angel. And therefore our Saviour Christ made choice of Brethren, and Kinsfolks, *Simon* and *Andrew* his Brother, *James* and *John* his Brother. *St. Peters* Bark is a fisher-boat, not a man of War, it is not furnisht with mortall Engines, but only with nets to catch fish. If *Peter* were reproved for drawing upon *Malchus*, what reproofe had he bin worthy of, if hee had drawn upon any of his fellowes? this was the Theme that we spake of the last day. Now then let

we ſpeake of the influence that a Miniſter hath in his people, he may be the cauſe of his peoples deadneſſe, if hee doe not take heed. And this he may be three waies; firſt, by his not preaching; ſecondly, by his dead manner of preaching; thirdly, by his dead manner of Life and Converſation.

Firſt, I ſay, by his not preaching; yee know the Word of God is the word of life, *Phil. 2. 16.* The word is that which quickeneth the heart, as *David* ſaith, *Thy word hath quickened me, Pſal. 119. 50.* Now when Miniſters doe not preach it, this deads peoples hearts; Wee ſee this in thoſe places where the due preaching of the Word is wanting, people are dead to all goodnes; nay, they that had ſome quicknes in them before, do loſe them more and more: As *Solomon* ſaith, *Where there is no wiſon the people periſh, Prov. 29. 18.* that is, where preaching is defective, the people die; they are ſpiritually dead in trespaffes, and in ſins. Can a man live without bread, or without food? no more can people live without conſtant preaching. The word is the bread of life, now when this is not broken unto people, they muſt needs die. Mark how *Zachary* deſcribes them that are without preaching. They are ſuch as ſit in darkeneſſe, and in the ſhadow of death, *Luk. 1. 79.* that is, they are blind and ignorant, and liveleſſe, dead while they live, they are wicked and abominable, in the power of Satan, under the wrath of God, ſtrangers from the life of God; ſuch Miniſters as doe not preach conſtantly, they are ſoule-murtherers, they are guilty of their peoples blood, they doe not give them that which ſhould quicken them up unto eternall life; they ſhould quicken them up unto newneſſe of life, but they doe not; they ſhould powre in the words of eternall life into their hearts, but they doe not; people are naturally dead to prayer, and dead to communion with God, and dead to all holineſſe, they have no heart to pureneſſe and rightcouſneſſe of walking, and ſuch Miniſters doe not ſtudy to revive them.

Secondly, as a Miniſter may be the cauſe of his peoples deadneſſe by his not preaching, ſo he may be the cauſe of
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their deadnesse by his preaching, when the manner of it is dead. Preaching may be dead in the manner of it, seven waies.

First, When it is too generall, when they preach only in generall. That which we say is very good, for the generall, but wee doe not apply our selves to every particular mans Conscience, this deads peoples hearts. Beloved, it is particular Preaching that does people good; When *Nathan* told *David*, *Thou art the man*, 2 *Sam.* 12. 7. this stirred *David*s heart. When *Peter* had said to his hearers, *Ye have crucified Christ*, *Act.* 2. 36. This prickt them to the heart. Generall preaching cannot quicken. First, because generall cannot act. *Actio est singularium*, as we say. Its only a particular, works. Let a man preach home and in particular, and this wil work on the hearers. This made *Mitchab* a powerfull Preacher, when he preached particularly to his peoples Conscience. Truly, I am full of power by the Spirit of the Lord, and of judgement, and of might, to declare unto *Jacob* his transgression, and to *Israel* his sin, *Mic.* 3. 8. this made him a powerfull Prophet to quicken up his people, because he told every man his sinne, and smote every mans conscience for his transgression. No man is stirred till hee feeles his case laid open, till hee sees the Minister beates upon him, and hit him, till the Minister treads hard upon his toes, he will never cry out.

Secondly, Generall preaching leaves the Sermon to the people to apply it, now the people will never apply it while the world stands. Nay, *David* himself would not apply, as long as *Nathan* dealt with him in generall, as long as *Nathan* was speaking of a man in the clouds, a rich man that had wronged a poor man, *David*s heart was as whole as a fish, till hee came to *Thou art him*. Now he cries out, *I have sinned*. *Nathan* was faine to make application: For *David* would never have done it else. Will a truantly Boy ever whip himselfe? the Master may lay the rod before him, but except the Master lay it on, he will goe scot-free if he can. *The words of the wise are as goads and as nails*
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fastened by the Masters of Assemblies, Eccles. 12. 11. Mark, the Masters of Assemblies must fasten them into the post, lay the nailes by, the post it selfe will never knock them in; So, though the Sermon be never so good a naile; yet he must knock it in, the people will never doe it. The Prophet *Iehu* must come and say to *Jehosaphat*, *Shouldst thou help the ungodly? Wrath is upon thee from the Lord*, 2 Chr. 19. 2. He fastened in the naile; though *Jehosaphat* were a good man, yet the Prophet knew he would not doe it. Nay, people are so far from applying the word unto themselves, that they will apply it to any body else rather than to themselves, the Minister met with such a one to day, there was a lesson for him: But none will say, this was for me, and I am a vile wretch, and vengeance hangs over me, unlesse I doe amend, and therefore certainly generall preaching is a dead manner of preaching.

Thirdly, Generall Preaching is confused, when Ministers tell people they must repent, and believe, and serve God, and be godly, and carry themselves well, in all their places and callings. When they doe thus in generall, this is like, as if the trump should give an uncertaine sound, like the noise in a battle, a confused noise, as the Prophet speaks, *Esa. 9. 5*. Like the confusion in *Ephesus*, *Great is Diana of the Ephesians*, they kept a great stir, *Act. 19. 32*. the Text saith, *The assembly was confused, and the more part knew not wherefore they were come together*, so while we preach onely in the generall, Great is the Lord Jesus Christ, and wee are great sinners, and great is the need of repentance, but wee neither tell the people how, nor when, nor who, nor what: may bee our Sermons may keep some pudder in mens Consciences, but people have no distinct edification, they go away and say, O it was a very godly Sermon, I pray God give us grace to follow it! But no man is the better. They hear admirable things about repentance, but they are not taught how to goe about it, there they are at a losse. They remember gracious things about the serving of God, and about a good Conscience, and the like. But they know not

how in the earth to set about these things to any purpose, if ever wee would quicken our peoples hearts, wee must let them see distinctly, the will of God concerning them, the particular meanes, and helps, and signes of it, the particular motives, and arguments to it, the particular circumstances of it, the particular hinderances, lets, and impediments of doing of it, and you can never doe the will of God, as long as yee do thus and thus, and this course will breake your neck, this practise of yours will be your utter undoing: when people heare distinct preaching, this doth them good, if any thing will. Generall Preaching is like the setting of good Physick before the patient, without giving him directions for the taking of it.

Fourthly, Generall Preaching is deceitfull, *Est dolus in generalibus*, as we say, there is deceit in the generalls, wee Preach that people must love God, and fear him, and thanke him, and they must be new men, and they must leave their sinnes, and they must pray, and heare the Word, and they must doe every thing to Gods glory. Now marke what deceit there is in such preaching as this, this is in the generall: People goe away, and deceive themselves in the particular, They think they serve God, and they love God, or else they were not worthy to live; they think they say their prayers every day, and that they are thankfull unto him, they never eate their meat, but they say grace, they never recover out of sicknesse, but they blesse God; Whereas if wee should deale with these men in particular, it would appear, they are haters of God, they are graceles and unthankfull wretches, they never prayed true prayer to God in all their lives; hence it is that people generally like a generall Minister, Why? they can go along with such a man and be heart-whole. But now if a particular Minister should come and tell them they are worldly, and mockers of God and all goodnesse, as they are in very good deed; they cannot abide him, they would say wherein? Such were the Jewes under the overly Ministry of the Priests. When *Malachy* dealt particularly with them, saith he, *Yee have despised the name of the Lord: Where-*

to ſay they? Mal. 1. 6. *Yee have wearied the Lord with your words: Wherein, ſay they, have we wearied him?* Mal. 2. 17. *Yee have robbed God: Wherein have we robbed him, ſay they?* Mal. 3. 8. *Your words have been ſtout againſt the Lord, yet their answer was, Wherein have we ſpoken ſo much againſt the Lord?* Mal. 3. 13. Alas, alas! their Priests had taught them only in generall, and therefore when the Prophet was to deale particularly with them, and told them what vile courſes they tooke, *they cryed, wherein? and whereof?* and why doe you ſay ſo of us? he was forced to come to particulars. Otherwiſe they would have gone away and bleſſed themſelves.

Fiftly, Generall Preaching lets people ſee their finnes if they will. But beloved this will doe no good, if wee let you ſee your ſins, if you will; wee muſt make you ſee your finnes. *ſow of man, cauſe Jeruſalem to know her abominations,* Ezek. 16. 2. We muſt not only let you underſtand, if yee will, it is ſaid of the good Priests, that they cauſed the people to underſtand, *Neh. 8. 8.* Naturally people love their owne ſelves and their luſts, and they will not ſee them till they needs muſt, they doe not love to be precise, they will not willingly yeeld that they muſt be ſo ſtrict, and ſo mortified, as the Lord Jeſus will have them, if they mean to be ſaved, and therefore if they can put it off they will; ſhew them there is a difference between people and people, ſome are the people of God, and ſome are the children of the devil, ſome are the redeemed of Chriſt, and ſome have nothing to doe with Chriſt, ſome are clean, and ſome are unclean; though we ſhow them the difference between theſe two, they will ſhut their eyes if they can. Generall preaching does no more, it ſhewes them theſe things. But may be neither the Miniſter nor they will ſee for all that, now wee muſt cauſe them to diſcern whether they will or no, if wee can. They ſhall teach my people the difference between the holy and profane, and cauſe them to diſcern between the unclean, and the clean, *Ezek. 44. 23.* that is, tell them this is unclean, and this is clean; ſuch and ſuch perſons are

prophane, and such are holy : Hold it before their eyes, cause them to discern, this is the way to quicken mens hearts. Now Generall preaching does not doe thus. It onely puts the truth before men, that they may see if they will, but if they will not, it does not urge them, this deads our people, and does them no good, for people will not bee awakened, as long as they can shift it.

Sixtly, Generall preaching is a-lost and a-loose off, particular preaching is the most close, and the most plain, and the most sensible preaching of all, if any preaching will sink into peoples heads, this will : it makes the truth even sensible after a sort, as King James said of a Reverend Bishop of this Land, that is now dead and gone : *This man, saith he, Preaches as if death were at my backe.* So a presse Preacher preaches, as if death were at a mans backe, as if judgement and hell were at a mans backe, hee brings the point home to the souls door, *ἡ ἀληθεία τοῦ θανάτου* Generalls are not plaine. Ignorant people are most led by sense. People may live seven yeers under a generall Teacher, and be never the nearer, such a Ministry breeds onely swimming knowledge: it does not lay the Truth at every mans doore ; may bee they get knowledge, but their knowledge does them little good : It is said of the good Levites, that they taught the people the good knowledge of the Lord. *2 Chron. 30. 22.* That is, such a knowledge of the Lord, as made the people good, they laid the truth at every mans doore, they preacht to the people as if death were at their backes. They did livelyly teach them, and sensibly informe them, this did them good. Generall preaching is like an Arrow shot at rovers, that does not hit the marke, as if the Minister would lay his Sermon on his Cushion, and never dart it into his peoples bosomes. Alas, Brethren ! if people doe not feel our points at their backs, and like speares in their sides, and swords in their bellies, they will feel nothing, it is naked preaching, when wee make mens estates even visible before their eyes, when wee preach so of Gods wrath, as if they saw it, when wee so

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set out Christ, as if he were palpable to mens senses, this quickens and no other, as *Paul* saith : *O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, and crucified among you? Gal. 3. 1.* Mark, how sensibly he had preached Christ to them, even as if he had held him before their eyes, and therefore he saith, they were even bewitched that they could not see them ; *q. d.* How is it possible that ye should not see him, that ye should not obey the truth, where it hath been so sensibly preached unto you, and painted to the life, even before your very eyes ! If any Preaching will quicken, this will, and therefore Generall Preaching, that will not doe the deed.

Seventhly, Generall Preaching is against the nature of Preaching, for wherefore is preaching, but to take the Word of God, and apply it unto people in particular, it is called the dividing of the word of truth aright, *2 Tim. 2. 15.* When the Minister is a good carver, to divide to every man his portion : Conviction to the ignorant ; reproof to the offender ; terror to the obstinate ; comfort to the broken heart ; judgement to the wicked ; mercy to the Saints, and true penitent soules ; I then the Minister applies it unto every man. Preachers are Gods Harvest-men, as our Saviour Christ saith : *Pray ye the Lord of the Harvest, that he would send forth labourers into his Harvest, Matth. 9. 38.* Now Harvest-men, what doe they ? Do they only bring a Sithe or a Sickle into the field, and give a slash, a generall slash, at one Corn of the field, as though that would fetch down all the Corn ? No, they apply it to the Corn, to reap it down. The preaching of a generall Sermon is but a Sickle ; now except it be applied to all the people, it is not the way to reap in Gods harvest. Preachers are called Christs seed-men : *The sower went out to sow his seed, Luke 8. 5.* Now what does the seed-man ? does he onely bring in a sack of seed, and poure it all on a heap in the field ? does he think that every spot of ground will draw it unto it self ? No, he sprinkles it, and disperses it abroad, that every Lea may have its part. Whenoe comes

comes that foolish conceit, that reading is preaching, a net which many hold; the truth is, it comes from hence, because Generall preaching is made by most Ministers to serve the turn; Now, if this were preaching, reading were preaching indeed. But this is no preaching, preaching is the opening of the Word of God, and the applying of it, according as every man hath need. The not doing of this leaves poor people in their hardnesse and deadnesse of heart. This is the first. Generall preaching is such a manner of preaching, as leaves the heart dead.

Secondly, Morall Preaching is a dead manner of preaching. When Ministers preach honest matter, but do not goe to the quick, they strike at the boughes. They preach against drunkennesse, and intemperance, and malice, and hatred, and tale-bearing, and lying, and covetousnesse, and making of shewes, it is very good to preach against these things; and wee must too, and let them know they are far from the Kingdome of God that live in these or any other such lusts. But alas! this is onely to strike at the boughes. If we would awake the conscience indeed, we must preach deeper than so. *The axe is laid at the root of the tree*, Mat. 3. 10. *John* the Baptist was a lively Preacher; now the Text shewes he did not onely strike at the boughes, but he laid his axe at the root of the tree. When Ministers preach onely good Morall matter, this kind of preaching does not quicken.

First, because Morall preaching does not hit all, many are very Morall people, that have not one whit of grace in their hearts. True, this may hit some. *Paul* told *Felix* of his intemperance, and how that there was a day of judgement to judge all such persons, this made him tremble. *Felix trembled*, saith the Text, *Acts* 24. 25. I say, Morall preaching may startle some, but it does not startle all. Many Heathens have been sober and temperate, and true in their speeches; and just in their dealings; and loving in their carriages; and painfull in their callings; as *Paul* saith, they have done by Nature; the things contained in the Law. Now ye know

the Heathens are without grace, and are not acquainted with God, neither have they any communion with God, *Putte out thy wrath upon the Heathen, that know thee not,* Jer. 10. 25. Mark, they have no communion with God, they do not know Jesus Christ, nor the mysteries of ſaving grace. So that a man may bee very finely morall, and yet be without grace. Now then, if a Miniſter ſhould content himſelfe with good Morall teaching, many would goe away, and conclude well of their own eſtates, though they have no grace.

Secondly, Morall preaching, thoſe that it does hit, it does them indeed ſome good, but it does them not the good, it never quickens them up unto eternall life; it ſeemeth to civilize their lives, and to reforme them a little, but it never reneweth them, neither does it put them into Jesus Chriſt. Let a Drunkard heare he is a damned wretch, if he do not give over his drunkenneſſe, if this Sermon hit him, what does he ſay? Why then I will be ſober, and I will never be a Drunkard more. And I can tell you this is very rare too. But ſuppoſe it bee, hee may goe to hell for all this. Suppoſe wee doe make all our people morall, which were a fine thing if we could, but grant we could, this does not quicken them together with Chriſt; No, no, a man muſt ſee his vile nature, and loath himſelfe, and be made to deny himſelfe, to mortifie his carnall reaſon, to put off his corrupt will, to feele his curſed condition in himſelfe, to bee emptied of himſelfe, that Chriſt may bee all in all to him, that he may be led by the Spirit of Chriſt, and guided by the word of Chriſt, that hee may hang only upon the promiſes of God in Chriſt, that his minde may bee taken up with Chriſt, and his thoughts and affections daily bee laboured to be fixed upon the things above, none are alive unto God, but ſuch. Now Morall preaching will never do this.

God forbid, I ſhould ſpeake againſt Morall preaching abſolutely, or againſt Morality it ſelfe, it is a very good thing; Who will not commend *Abimelech* for the integrity of his heart,

heart, that he pleaded before God? *Gen. 10. 5.* Yee know how the Lord himself liked of it; who will not say but that the young man in the Gospell was a very commendable man, that had observed all these from his youth: Nay, the Text saith, *That Christ, in some sence, did love him, Mark 10. 21.* Daniel told *Nebuchadnezzar* what an excellent thing Morality was. O! saith he, If thou wilt break off thy sins and be righteous, he means Moral righteousness towards man; if thou wilt shew mercy to the poore, it may be God will lengthen thy tranquillity, *Dan. 4. 27.* The Prophet *Esaia* tells the *Moabites*, what a deale of good they might do to themselves, if they would but be morally honest: saith hee, *Take Counsell, execute Judgment, hide the out-casts, let mine out-casts bee with thee, Isa. 16. 3. Q. d.* If thou wilt bee kind and loving to my people, thou shalt fare the better. When the King of *Babylon* punished the wickednes of *Tyre*, the Lord rewarded them very richly for it. *I have given him the land of Egypt for his labour, saith God, because he wrought for me, Ezek. 29. 20.* Morall goodnesse is commended of God, as well as spirituall goodnesse in Jesus Christ; Nay, it is needfull that Ministers should insist very much in pressing of Morall duties, and the godly are to be willing to hear such Sermons, to look to just dealing, to Civill honesty, to justice between man and man; How abundant is the Scripture in urging this Theme! It is thought by some, there is no Divinity in this, and such a Minister is not deep enough, and why does he stand so much upon such things as these, which the light of nature calls for. But these do greatly erre, the Holy Ghost is carefull to urge such duties as these, to be honest. *Walke honestly towards them that are without, saith the Apostle, 1 Thes. 4. 12. Let us walke honestly as in the day, saith he, Rom. 13. 13. Provide things honest in the sight of all men. Rom. 12. 17.* Nay, honesty, civill honesty between man and man is a sweet thing; the Apostle himself brings it among other things, as a testimony of his sincerity: *We trust we have a good conscience in all things willing to live honestly, Heb. 13. 18.* O it is an excellent beau-

ty to a ſervant of Jeſus Chriſt, when his Moralls are ſound, and exemplary, and there cannot bee any thing that will make the profeſſion of Religion odious in the eyes of the world, then want of Morality, when Chriſtians faile palpably in their Morals. May be ſuch a one thou wilt thinke, comes far ſhort of thee in grace, in the knowledge of good, in the beliefe of the Truth, in a ſpirituall in-ſight into the myſtery of Chriſt; O then count it a ſhame that hee ſhould goe before thee in the keeping of his Word. There cannot be a greater diſhonour unto God, then when a naturall man ſhall be able to accuſe thee of any diſhoneſty in any kinde. The Spirit of God ſets it downe as a great ſhame upon *Sarah*, That *Abimelech*, a Heathen man ſhould bee able to reprove her; *Thus was ſhe reprov'd*, ſaith the Text, *Gen. 20. 16*, When *Jacob* perceived that his Sons had ſinned againſt morall honeſty, there in the matter of *Shechem*: O, ſaith hee, *ye have made me to ſtink among the Inhabitants of the land*, *Gen. 34. 30*. Yee have troubled me, ſaith hee, it was a great griefe of heart to the good man, hee knew this would bee a great diſhonour to God, as well as a ſhame unto himſelfe; and therefore God forbid I ſhould ſpeak againſt a Miniſters ſpeaking for morality.

Yet, Beloved this know, that this is not enough, a man may profeſſe the name of Chriſt, and thinke verily that hee belceves in Jeſus Chriſt, and be a very admirable Morall man, and yet never quickned up to the grace of life. *St. Paul* ſhews this plainly in himſelf. I might have confidence in the fleſh, if any other man might truſt to that I might, being circumciſed the eighth day, of the ſtock of *Iſrael*, of the Tribe of *Benjamin*, an Hebrew of the Hebrews, as touching the Law a Pharifee: *Phil. 3. 4, 5, 6, 9*. if any fine-carriaged man under heaven could hope he is right, I could before my conversion. I was admitted into the Congregation of Chriſt by the Sacrament of circumciſſion: I was born in the true Church of God, I had godly Parents, I was of the Common-wealth of *Iſrael*, Nay, I was a Pharifee, which was ſo admirable a ſtrict order, that after his conversion, he was not aſhamed

to be still called a Pharisee. *I am a Pharisee, and the sonne of a Pharisee*, saies he, *Act. 23. 6.* He calls himself a Pharisee still: Nay he was zealous, and concerning the righteousness of the Law, he was a very blamelesse man, so that if any fair carriaged man under Heaven were right, he was right. But the truth is, *S. Paul* confesses that when God came to open his eyes, he findes that he was a dead man, a vile wretch: he shews he had gone sheere to hell for all this, if God had not converted him: So that morality is a poore thing. And yet people make it their Idoll and trust to it, and think certainly they are the children of God, certainly they shall have mercy, certainly they shall to heaven. And how many Ministers make this to be true Religion, and preach nothing but this? This then is another way, whereby Ministers doe leave a dead Congregation by morall preaching.

Thirdly, a flat preaching, is, when there is no keennesse in our Sermons, when we do not strive to stagger mens consciences that are to be staggered. When a man goes on in a track, preaches true doctrine, though it were to be wished that more Ministers would do thus: This does not hunt the heart out of its owne starting holes: this Ministry leaves people dead. It is said of our Saviour Christ, that the people were astonisht at his Doctrine, *Mat. 7. 28.* he stunn'd their consciences, he set them at a stand: so if a Minister would quicken, he should labour to set the wicked at a stun. Yee know every wicked one gets somewhat or other to hang on, to hope they shall not be damned, for all they are no better. Now when a Minister sets himself to put his hearers to a stun, still to startle conscience in an astonishing manner, to flash the bare truth into the soule, and to make men see their bad estates, this is quickning preaching. But when a mans Ministry is cold, there is nothing to stun the heart, their heart may have its starting holes for all it, his Ministry does not labour to meet with them, this leaves people dead, a Minister that still goes on in a track, can never looke to quicken.

First,

First; because a good Minister must make Conscience to bring out new things, as our Saviour Christ speaks: *The Kingdom of Heaven is like unto an Houholder, that bringeth out of his treasure things new and old*, Mat. 13. 52. that is, though he bring none but the old things that were brought before; yet still he brings them forth as new: He labours to keep the Word still new unto the heart, the reason is this, when people have once been convinced of the truth, presently it growes stale to them, and so they are subject not to be quickened by it at all. O this we knew before, and so the heart makes little or nothing of it. I knew this before. Now when the Ministry of the Word darts it in a-new, and makes it look still with a fresh look upon the Conscience; this is a quickning Ministry. Like a man that keeps his Barrell still fresh, when a man gives the drinker still fresh from the Barrell: so when a Minister preaches still fresh from the Word. But when a Minister doth not do thus, he is like a man that gives one liquor that hath stood a great while in the Cup, it growes dead.

Secondly, Because a good Minister must go further and further, or else he cannot quicken. My meaning is this, the more people are convinced by the Word, the more subtleties still the heart doth devise; the more word is in the Conscience, the more wiles the heart mints, the Devill also prompting thereunto: so that if a Minister do not follow mens hearts still further and further, this will leave the people dead. The reason is this, Because when the heart hath once invented a wile to maintaine its owne hopes for all the same truth, we may preach the truth all the daies of our life, it will never quicken that mans heart: because still when he heares that truth, he hath a wile lying by him that still defends himself from it: so that there is a necessity for a Minister to go further and further. The Word of God is a deep mine, there is no bottome, a man may still dig deeper and deeper, *Thy judgements are a great deep*, Psal. 36. 6. When the Minister besieges the heart, he is to dig round about it, and dig deeper and deeper. Still as the heart bears it selfe,

hee is to come with more and more supplies out of the Word against it. It is a strange thing to see how deep Ministers have gone, and yet people arme themselves against the Word of God and are not converted by it. Tell them they must be new creatures they confesse it, & though they be none, yet they have many faire colours to hope they are. Tell them of Communion with God, and fellowship with his Son Jesus Christ, and heavenly-mindednesse, and hatred of all sin, love to universall obedience, plucking out their right eyes, looking at the Glory of God: not to trust in their performances: to goe out of themselves; People make a shift to have something to answer all. All these things they hope they have done, in some measure. Now when Ministers go on and on, and do not go further and further, this leaves such people dead. It is said of a Preacher that is wise, that he still teaches the people knowledge. Because the Preacher was wise, hee still taught the people knowledge. *Eccles. 12.9.* That is, people could never come to him, but still he made them know more and more. You will say, how can a Preacher doe thus?

I Answer, if a Preacher bee well studied in his owne heart, and in the Book of God, this will help him to doe it. For still as he sees further into his owne heart, still he will see further into the Word of God, and let out more and more light. It is said of Christs Ministry, That in it the light did spring up. *Mat. 4.16.* So, this is a true Ministry indeed, when the light springs up in it. Yee know in a Spring, the water springeth up more and more; now when a Minister goes on in a track, and does not doe thus, this is a deadning Ministry. This is the third thing, Flat Preaching leaves people dead.

Fourthly, Cold preaching too; when a Minister preaches coldly, when the Word floweth coldly from his mouth, when a man hides the affectionatenesse of the Word from the people, by the coldnesse of his uttering of it. Beloved, the Word is full of affections: what a deale of affection is there in all the Truths of the Gospel; they are all steep in the

the warm, blond of the Son of God, there is affection in the promises, they proceed from the tender bowels of God: Affection in the threatnings, they all issue from the infinite wrath of God against sin. *The Word of God is as fire*, Jer. 23. 29. Now when a Minister shall preach the Word coldly, he preaches the Word otherwise than it is: Hee doth as much as in him lies, to hide the affectionatenesse of the Word from the peoples hearts. Suppose the Town were all on fire. would yee not count the man a ridiculous man, that should come to us, and tell us a cold story? Sirs, let me tell you a thing, there is a great fire in the Town, and I verily thinke it may burne all the Towne, and you should do well to goe and quench it: This man tels us so indeed, but would you not count him a foole, for telling us such a thing, in a cold carelesse manner, as if it were a small matter? Nature teacheth us another course in such a case. Fire, fire, help, O help, for the Lords sake, water, water, in all haste. Alas, alas! we are undone, quickly, quickly, run for ladders, run for buckets, run for wet cloathes; ah, you lazie villaine, run apace for Iron hooks, and the like: Thus Nature teaches to deliver such a truth that does so nearly concern us affectionately: So it is here, Brethren; what weighty things does the Word containe? Truths that our very bowels should yerne, and we should poure out our affections in the Pulpit, that we may shew by our delivery, what they are. Now, when this is not done, this deads peoples hearts. They sit as quiet at a Sermon, though they heare of matters of life and death, eternall life, salvation and damnation: Yet they sit like blocks in their seats, as though it were no great matter. Why, they hear one standing in the Pulpit, as though he were saying his lesson; wicked people will not believe they are going to hell, though we tell them, they will not believe the wayes of Iesus Christ are so good as they are, though we tell them. It is a pretty story of *Demosthenes*, when one told him that he was beaten and mist-used by such a man; it seemes hee told it very dreamingly, and coldly, shewing no affection at all; VVhy, faith

Demosthenes; hath hee beaten thee? I doe not believe it, No? saith the man: and so the man was as it were in a great passion: I am sure thus and thus he did to me, and doe not you call this beating? Nay, saith *Demosthenes*, now I believe he hath beaten thee indeed. Now you speak as yee had been beaten, as yee say. So when a Minister preaches unto people in a dreaming manner, though the things be never so weighty, yet they will not believe them. He saith in a cold manner, that Drunkards are in a bad case, and such and such persons are in a sad condition, and saith, yee must repent, or you will all perish; but people heare him speake so frigidly of these things, that they will not enter into their hearts. If these things were preached as they should be, it would make people quake. It is said of our Saviour, That when he was teaching, the Disciples hearts burned within them, Luke 24. 32. *Did not our hearts burne within us, when, &c* *Keckerman* makes that to be the meaning of St. *Matthew*, where hee saith that our Saviour taught with Authority, and not as the Scribes; that is, saith hee, hee did not preach coldly, but with life and zeale, and this went with Authority.

Now the manner of preaching is cold two wayes, and so dead.

First, when it flowes not from the heart, for then it is unlikely that ever it will goe unto the heart, *Pectus facit esse disertus*. The heart is the best Oratory, as *Paul* saith, *What doe you weeping and breaking my heart?* *Acts* 21. 13. they spake so heartily, and affectionately, and meltingly to him, this burst his very heart. In the 17 of *Acts* the 16 verse, it is said, *Pauls* spirit was stirr'd in him, to see all *Athens* given to Idolatry: He was inwardly moved in his owne heart, in his preaching unto them. Now if you look into the 34 verse of that Chapter, how this quickned some there; *Dionysius*, and *Damaris*; and some others cleaved unto him: that is, he preached so movingly, that he made their very soules cleave unto him. Why? he spake from his heart. There bee many clamorous Preachers, saith *Calvin*, who declame

clame againſt the finnes of the people, and thunder againſt them, may as though they had a great deale of zeale, and yet never move a jot, becauſe themſelves have a dead heart, and a ſecure heart, the people ſee through their actings, that they are not moved themſelves, and therefore this does not move them neither : when people can ſee through a Miniſter, that hee does not preach out of his owne heart, this deadeth their hearts; God bad *Ezekiel* eat the Book, &c.

Secondly, The manner of preaching is cold, when the Sermon is not delivered in a lively manner; when he preaches dully and bluntly. The Apoſtle ſhewes in the firſt of the *Coloſſians*, that *Epaphras* did a great deale of good in his Miniſtery at *Coloſſe*. Now in the 4. of the *Coloſſians*, and the 13. verſe, the Apoſtle ſaith, hee was a zealous Preacher; *I beare him record*, ſaith he, *that he hath a great zeale for you*. But when a Miniſter hath a cold delivery, this is a great hinderance to the VVord.

You will ſay, how can this bee? Is it not the ſame word whether preached coldly, or with heat? Yes it is : But the Word hath two things in it; firſt, the bare naked truth : ſecondly, the fatherly affectionatenesse of God in the ſame. Now a zealous Miniſter, lets the people, in ſome meaſure, ſee both; but a dull Miniſtery holds out the one, and hideth the other. Again, though the Word onely convert, it is not the Miniſter that workes, but the Word; yet the Miniſter is appointed of God to be a meanes to draw peoples attentions to the Word. Now when he does it in a cold manner, the people are the more apt to let fall their intentions, and not mark it. Thus you ſee how a Miniſter may be guilty of the deadneſſe of his people two wayes, firſt, by his not preaching at all. Secondly, by his dead manner of preaching.

There is one more yet remaines, and that is, Thirdly, by his dead life and converſation; an evill life in the Miniſter, makes preaching ſeem vile : when he makes it appeare by his courſe, that he makes no conſcience of framing his life according

according to his owne teaching: Is strict in the Pulpit, and dissolute in the street: I confesse many are ready to quarrell with the lives of their Teachers without cause, as the false Apostles with *Paul*, as though he were carnall, 2 *Cor.* 10. 2. But when a man will be a Minister, and yet walke like men hating to be reformed, and running into the same excesses of riot with others; how doth this harden peoples hearts, and deadeth the Doctrine it selfe? it makes preaching seem but a toy. When a man will seem to perswade to that which he neglects himselfe, and to cry out against that, of which himselfe doth make a common practise. Let no man despise thee, sayes *Paul* unto *Timothy*. You will say, how shall that be? Be you an example unto them that believe. 1 *Tim.* 4. 12. But I am prevented of time. There is nothing that more deads a mans Ministry than this, when the people know in their Consciences, that the Minister is as vile as one of them. Let him preach never so excellent things; they will say, alas, alas! we know he loves his penny, hee loves the pot, hee is not right, no more than one of us. But I am forced to give over.

Use 1.

The Use of this is. First, Is it so, that a Minister may be the cause why the people are dead? Then here wee see the reason why the Devill is so busie to poison Ministers. He knowes, if he can poison Them, hee can quickly poison all the Parish well-neare, *Simon, Simon, Satan hath desired to sift thee*, Luke 22. 1. When *Joshua* was exercising the office of the High Priest, Satan stood at his right hand, *Zech.* 3. 1. The devill is like the *Syrians*. O sayes he, fight neither against small nor great, save only against the King of *Israel*: If they could slay him, they knew they should quickly take his Army; so if the devill can take the Minister, hee cares not. If he can make him a Worldling, or a Drunkard, or a Drone, or a Pluralist, that is it hee desires. The deading of one Minister, deads an hundred others, if hee can be a lying spirit in a Ministers mouth, hee is able to deceive two hundred at once.

Use 2.

Secondly, Here we see that Ministers, of all men, should have

have a care to be quickned. For if we be not quickned, Brethren, our guiltinesse is very great, we shall involve many others in our sin : It will goe hard with every private person that is dead to all goodnes. He cannot be saved, he cannot escape the second death. How then can a dead Minister escape, that hath not onely his owne deadnesse to answer for, but also the deadnesse of all his people ? What sayes the Lord to the Ministers of the dead Churches of *Sardis*, *Repent, repent, sayes he, lest I come against thee, as a thiefe, in an house before thou art aware.* Rev. 3. 3. And therefore let us be awakened, that we may be quickned. Beloved, the times now are very dead, and wee that are the Ministers of the Church have let this deadnesse in, our not being watchfull, our not being lively and stirring in our places, our not being quickned. O what wrath hangs upon us, if we do not labour for life, that we may communicate it unto our people ! The common deadnesse up and downe should bee an argument unto us to excite us. When *Elisba* saw the badnesse of the Church in his dayes, he was very earnest to have the spirit of *Elias* doubled upon him, *2 Kings* 2. 9. We have need of a double spirit of the good Ministers of God that were before us, the dayes doe require it, never was there more deadnesse than now is. There are not many that profess holinesse at all, but of them that doe ; O how many are dead, and without life ! now who should be, a meane to quicken people but wee ?

Thirdly, This should teach good people to pray for their Ministers : the more quickned the Ministers be, it is the better for them. But if they be dead, the infection will descend downe into you. When *Paul* and *Silas* went out to preach, the Text sayes, *They were commended by the brethren to the grace of God.* Acts 15. 40.

Fourthly, This should be an exhortation to us of the Ministry, that wee would take heed unto ourselves and to all the Church of God that is committed unto our charge : that we would rouse up our selves, and specially now, when there was never more need. When the children of *Israel*

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were

Use 3.

Use 4.

were about to goe back againe into Egypt, the Text sayes, how *Moses* and *Aaron* fell on their faces before all the Congregation of *Israel*, to beseech them to forbear, *Num. 14. 5.* They were so mightily affected with the peoples sinne, that they fell upon their faces before them. *Q. d.* For the Lords sake, and for your own souls sake, take heed of this sin. What will you pull all heaven about your eares? Will you provoke the living God against you? O my Brethren, take heed what yee doe, so we should doe, wee should labour to be affected with our owne and our peoples deadnesse. Wee should call upon them to be quickned. O bee quickned, the Lord will not endure a dead people, get life if yee be wise, it is but a folly to have a name to live, except yee be alive indeed.

Now the way for us to quicken our people, is, First, if we be good our selves. When *Jehosaphat* would encourage the *Levites* to quicken up the people; Sayes he, *The Lord shall be with us, good, 2 Chron. 19. 11.* Hee will blesse your labours; hee will strengthen your Sermons to doe good, though not to all, for the greatest part are not of God, yet unto his people. Nay, if we were good indeed, wee might have hope to doe much good; as it is said of *Barnabas*, *he was a good man, and much people were added to the Lord, Acts 11. 24.*

Againe, Secondly, wee should bee earnest with God to quicken all our hearts, that so wee may the better quicken our Brethren, as *Christ* sayes to *Peter*, when thou art converted, strengthen thy brethren, so we should desire God to quicken us, that wee may quicken our brethren, that wee may wash our hands of our people. What an excellent comfort was thunto *Paul*, When he could take his people to record, that he was pure from the blood of all men! *Acts 20. 26.*

Thirdly, We should mark which of our people are dead, *Ezek. 8. 8.* And then thinke, what are not wee guilty of his deadnesse?

Fourthly, Let us lay about us soundly, that we may not be guilty of their sinnes in any kind.

Fifthly,

Use 5.

Fifthly, Another Use is to let us see, What a great danger Ministers are in, they may be guilty of all the evil in their Parish, if they doe not their duty, which is a great thing to doe, they have all the sinnes of their Parish lying at their doore, this should keep us from security and from pride; many grow proud that they are Ministers, but alas! they know not what an Office they have that doe so. Our very Calling should make our hearts tremble and quake to think what a charge is imposed upon us. This made *Moses* and *Aaron* and many a good man more, so fearfull to enter upon this Function. *No man takes this honour unto himself*, saith the Apostle (meaning no godly man, no man in his right wits, no man that is well-advised what he does) *but he that is called*, Heb. 5. 4. as our Saviour Christ saith, *Pray ye the Lord of the harvest that hee would send forth labourers into his Harvest*; Matth. 9. 38. *so it is in the Original*, *that hee would thrust forth labourers into his Harvest*, *q. d.* God will have no good labourers, since those that are good are not over-forward to enter into the Ministry; as a Father saies, it is a burden that the very Angels should tremble under, as the Apostle saith, *Who is sufficient for these things?* If there were no other Argument but this in the Text, it might sway all Ministers hearts in the world, lest we be guilty of our owne deadnesse, and of others too.

Note.

Another Use should bee to the people, that they would be forward, and willing to heare, and greedy to drink in the Word of Life. The want of this, is the deadning of many a Ministers heart: I was in much bitterness, saith *Ezekiel*, but the hand of the Lord was strong upon mee, *Ezek. 3. 14.* that is, I had had no heart at all to preach, but that the hand of the Lord was exceedingly assistant unto me; whereas the forwardnesse of people is a great means to quicken up their Ministers. When the whole City flocked in to heare *Paul*, though the wicked were mad at it. The Text saith, *He grew bold*, Acts 13. 44. 45. When the People crowded in upon our Saviour, that he had not so much as time to eat.

bread, *Mark 3. 20.* The Text shewes that hee so bestirred himselfe there, that his own Kinsfolk thought he had been mad, *vers. 21.*

Revel. 3. 1.

And unto the Angel of the Church in Sardis, write: These things saith hee that hath the seven Spirits of God, &c.

WE have done with the Inscription, *And unto the Angel of the Church in Sardis, write.* Wee come now to the Subscription, and that is in these words: *These things saith he that hath the seven Spirits of God, and the seven Stars;* Which words containe a description of the Lord Jesus Christ, from whom this Epistle is sent unto the Church, and he is described very gloriously, to the intent that what hee sayes, may bee the more reverently and seriously regarded. The Description sets forth two admirable properties and royalties of our Lord Jesus Christ. First, *That he hath the seven Spirits of God,* that is, hee hath the Holy Ghost, to give to whomsoever he please. Secondly, *That he hath the seven Stars,* that is, the Pastors and Ministers of the Church. Christ hath them all in his hand, to send them, to gift them, to assist them, to preserve them, to vouchsafe them to a people, or to take them away, as he lists; and the Ministers are called Stars, because they are to shine in the firmament of the Church.

First then, the first royalty of our Lord and Saviour Jesus Christ, is, that he hath the seven Spirits of God: by the seven Spirits of God, hee means the Holy Ghost; you will say the Holy Ghost is but one Spirit. *By one Spirit we are all baptized into one body,* 1 Cor. 12. 13. *There is one Body and one Spirit,* Eph. 4. 4, *Through him, wee both have an access*

by one Spirit unto the Father, Ephes. 2. 18. The Spirit of God is but one. Yee know there is but one God, in three persons: one Father, one Sonne, one holy Spirit. There be three that beare record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one, 1 Joh. 5. 7. there is but one Father, and one Son, whom the Apostle there calls the Word, for so he is often called in the Scripture. The Word was made flesh, that is, the Sonne of God was made flesh: so there is but one Holy Ghost, one holy Spirit. Why then does the Text here say of Christ, that he hath the seven Spirits of God?

I Answer, yee may know that the *Revelation* uses peculiar phrases, august, and mysticall. Now the reason why *John* speaks thus in the plurall number, is,

First, because hee alludes to the manner of his Visions; now in his Visions, the holy Ghost was thus represented unto him, as yee may see, *Rev.* 4. 5. where he saw seven Lamps of fire burning before the Throne, which are the seven Spirits of God. So again, *Rev.* 5. 6. where he saw a Lamb as it had been slain, having seven horns, and seven eyes; which are the seven Spirits of God, sent forth into all the earth. So, that this is one reason why he calls the Holy Ghost the seven Spirits of God, because he speaks after this manner, of the Vision that he saw.

Secondly, another reason is, because he was to write to the seven Churches of *Asia*. Now hee speaks of the Holy Ghost in the same number, because that one and the same Holy Ghost, is severally and intirely powred upon them all. The Spirit of God was in *Ephesus*, and the Spirit of God was in *Smyrna*, and the Spirit of God was in *Pergamos*, and so in *Thyatira*, and so in *Sardis*, and *Philadelphia*, and *Laodicea*: and therefore he calls him the seven Spirits of God, though he be but one and the same Spirit.

Thirdly, hee calls him the seven Spirits of God, by a common *Metonymie*, of putting the effects for the cause, because there be many and sundry gifts and graces of the holy Spirit of God; the number seven being put to signifie the

the perfection of them, and the universallness of them.

Now that the seven Spirits of God, are nothing else, but that one and the same holy Spirit of God is plaine, out of *Rev. 1. 4, 5. John, to the seven Churches in Asia: Grace be unto you, and peace from him, which is, and which was, and which is to come, and from the seven Spirits which are before his Throne, and from Jesus Christ, which is the faithfull witness.* Which words are St. Johns saluting of the seven Churches in *Asia*, wherein he wishes them all grace from the blessed Trinity, *Q. d.* Grace be to you and peace from God the Father, and from the holy Spirit of God, and from the Lord Jesus Christ, the faithfull and true witness: Calling the Father, which was, which is, which is to come, and the Lord Jesus Christ, the faithfull and true witness, and the Holy Ghost, the seven Spirits of God. It is the very selfe-same salutation that *Paul* uses in all his Epistles; in effect; saying that, this is more full, and more lofty and august. Now then by the seven Spirits of God, he cannot mean any creature or creatures, as Angels, or so: but hee must needs meane the holy Ghost, because he prays for grace from the seven Spirits of God, which no creature is able to give. Yee know God onely can give grace, God onely is the Author of all grace: Hee only can justifie, and sanctifie, and quicken, and give a man eternall life, as *James, Every good and perfect gift cometh from above, James 1. 17.* It were Idolatry in *John*, to wish to the Churches grace from the seven Spirits of God, if he meant by them any Angels, or any other creatures. We might worship the Angels, if they were able to give us grace; wee might pray to them, and serve them, and feare them, and adore them, if they could be the Authors of grace to us. Now this is Idolatry; *Thou shalt worship the Lord thy God, and him onely shalt thou serve, Matth. 4. 10. Of him, and through him, and to him are all things, to whom be glory for ever, Amen. Rom. 11. 36.* Yee know it is the glory of God to be the Cause of all grace. Now what sayes God? *I am the Lord, that is my Name, and my glory will I not give to another. Isa. 42. 8.* Well then, you

see

ſee what is here meant by the ſeven Spirits of God, even the holy Ghoſt himſelfe, that one and the ſame holy Spirit of God. *Theſe things ſaith he that hath the ſeven Spirits of God,* that is, theſe things ſaith Chriſt, that hath the holy Spirit of God, to give him to whomſoever he pleaſes.

Not as though that were all, that Chriſt hath the holy Spirit of God, for ſo Paul had the holy Spirit of God, I ſuppoſe alſo that I have the Spirit of God, 1 Cor. 7. 40. So Peter and David, and all the Saints, all the people of God have the holy Spirit of God, nay, a man is dead in treſpaſſes and ſins, and is a meer carcaſſe, like a dead body without a ſoule, that hath not the holy Spirit of God, therefore that is not all the meaning of it, that Chriſt hath the holy Spirit of God, for ſo all the children of God have him, and are quickned by him up to all goodneſſe: But *Chriſt hath the holy Spirit of God,* that is, hee hath him to give to whomſoever he pleaſes.

But it may be objected, is it not God the Father that gives the holy Spirit to all his poore children?

I Answer, Yes, it is very true, Hee hath him to give to whomſoever he is pleaſed to give him, for the Holy Ghoſt is his Spirit as well as Chriſts, hee ſhowes from them both. And therefore ſaith our Saviour, *How much more ſhall your Heavenly Father give the holy Spirit to them that ask him?* Luk. 11. 13. So that the Father gives the holy Spirit to whom he will, but it is in Chriſts name, Chriſt is the ſtore-houſe of this gift. When the Father gives his holy Spirit unto any man, it is onely in Chriſts Name, as himſelfe ſpeaks: *The Comforter which is the Holy Ghoſt, whom the Father will ſend in my name, Hee ſhall teach you all things,* Joh. 14. 26. Mark it is onely in Chriſts name.

Well, now we ſee the point, *That Chriſt onely hath the Holy Spirit of God to give to whom he pleaſes*: If any poor creature would faine have the holy Spirit of God to bee in him, he muſt come to Chriſt for him. Though the barrell be never ſo full of good VVine, yet when it is hoop round about, if one would have any, he muſt draw it at the tap: ſo,
Beloved,

Doctrines.

Beloved, the Lord hath hoopt himselfe up from men, hee hath closed himselfe up from all men, by reason of mens sins, he hath shut himself up, no man can have any of his holy Spirit, but hee must come and draw it at the tap: hee must come to Jesus Christ, the Lord vents himselfe only in him, as Christ saith, he that beleeveth on me, as the Scripture hath said, *Out of his belly shall flow rivers of living water.* What is that? this spake hee of the Spirit, which they that believe on him should receive, *Joh. 7.38,39.* Mark, Christ is the tap, yee must come to him by true believing, or yee cannot receive any of Gods holy Spirit. He only hath him to give to them that doe embrace him. From him proceed all the graces of the Spirit, that any men doe enjoy. This is his Royalty, as being the only King and Head of the Church, and the opened fountain, that all that would bee saved must repaire unto. He is the beginning of the *Holy Ghost*, the *Holy Ghost* proceedeth from him, as he is the Son of God, and as he is man, he is anointed with him. *The Spirit of the Lord is upon mee*, saith he, *Luke 4.18.* Ho, every one that would have him, come unto me for him. Away with your sins, and take me, abhorre all your own wayes, see what damnable Creatures yee are in your selves, whether your lusts and corruptions carry you, what will become of you, if yee goe on in your owne paths? if yee would have grace, and mercy, and life, and salvation, come to me, The Spirit of the Lord is upon me, to poure him upon you, that yee may be saved. I say, Christ is anointed with him, the Lord hath given him his Spirit in abundance, he hath enough spirit to infuse into all that lay hold upon him, as *John* saith, *God hath not given the Spirit by measure unto him.* *Joh. 3. 34.* No, he hath the holy Spirit without measure, he hath all store of spirituall graces, to afford to them that lack; a treasure of all heavenly blessings, to enrich all his poor distressed Members.

The Reasons of this Point, why Christ onely hath the holy Spirit of God, to give where he will, are three.

Reas. 1.

First, Because there is none but he, that God is well pleased

to drowſie S A I N T S.

ed in. God is out with all the Sonnes of men, by reason of
in and wickedneſſe, they are all hatefull unto him, they are
odious in his ſight, and the whole world cannot make him
and them friends again, that ever he ſhould give them grace
and favour, much leſſe his holy Spirit. There is none in
whom God is well-pleaſed but in his Son. *This is my well-
beloved Son, in whom I am well-pleaſed.* Father, and Holy
Ghoſt, both came and reſted upon him, ſaying, This is the
only Hee, in whom I am well-pleaſed, *Mat. 3. 16, 17. 9. d.*
If yee get him to bee your Advocate, take him, and come
unto mee with him, then I will bee friends with you, hee
may helpe you with reconciliation with me, hee may get
mee to give you my holy Spirit, *I am well-pleaſed in him,*
and in none but him. This is one Reason, ſo that Chriſt
only can put his holy Spirit into thy heart, and ſo ſend thee
to his Father. As *Paul* put a loving mediating letter in *One-
ſimus* his pocket, and ſo ſent him to his Maſter: then he will
bee well-pleaſed with thee, when thou haſt Chriſts Letter
of commendation about thee, then thou maiſt go to God
from day to day, and be accepted with him: None can
doe this for thee but onely Chriſt, he only can put a media-
ting Letter in thy hand, hee onely can give thee the in-
terceſſions of his holy Spirit. Thouſands goe to God in
many duties from day to day, and becauſe they are without
him, Chriſt hath not given them his holy Spirit, therefore
they are not accepted. God is not pleaſed with them, they
pray without his Spirit, they cry God mercy without his
Spirit, they ſeek to enter in without his Spirit, and ſo they
are not admitted. Now when a ſoule comes to Chriſt, God
is well-pleaſed with Chriſt, and therefore Chriſt can give
him his love-token, Chriſt can give him the holy Spirit, and
ſo he ſhall be admitted into favour with God. God is well-
pleaſed in him. As *Pharaoh* was in *Joſeph*, and therefore
Joſeph could preſent his Brethren unto *Pharaoh*, *Gen. 47. 2.*
If any body elſe had preſented them, they ſhould never
have found favour, but *Joſeph* could put acceptance up-
on them. *Pharaoh* was well pleaſed in him: So God is
well

Reas. 2.

well pleased in his Sonne, and therefore he can doe it, and none but He.

Secondly, Another Reason is, Because the Holy Spirit of God will never enter into man more, except Gods Justice be satisfied. God is resolved he will not put up those indignities that men offer unto him, except they bring with them one, in whom his wrath is appeased. As Saint John sayes, *The Lambe slaine hath seven eyes, which are the seven Spirits of God*, Rev. 5. 6. That is, hee hath satisfied Gods Justice, and therefore he hath the holy Spirit of God so given, the holy Spirit of God will goe to those men that hee hath satisfied Gods Justice for, I say the holy Spirit of God will not goe to any man, without satisfaction; if any one will shew him satisfaction, then the Spirit of God will say, I will goe where you will have me, onely let mee have satisfaction. Now, Beloved, Christ onely can say to the holy Spirit come a-long with me to this man, here's a satisfaction unto Justice, therefore he onely hath the Spirit at his dispencing. And therefore if any man would have Gods holy Spirit, he must bring the Lambe slaine, with him to God. Lord here I have a Lambe slaine, and now let mee see thy face, now let me have thy Spirit, as David said to *Abner*, bring me *Michol*, or never thinke to see my face, 2 Sam. 3. 13. *q. d.* never come to mee, except thou bring mee {my *Michol* with thee. The bringing of *Michol* with him, this might help him to see the Kings face. So, beloved, when a man getteth the Lord Jesus Christ, and brings him with him to God, this may help him to Gods holy Spirit. Bring him along with thee, and thou shalt see my face, thou shalt have my holy Spirit. Neither will God send thee his holy Spirit, neither will the holy Spirit come to thee otherwise. Christ only hath him to give. Have Christ and have him.

Reas. 3.

Thirdly, another Reason is, why Christ hath the holy Spirit to give, because he is flesh of our flesh, and bone of our bone, and wee may goe to him: hee is the fittest to have him to give, because he being man as well as we, we may

may make bold to goe to him: My Brethren, wee are not able to goe to God for any thing, much leſſe for his Spirit, we are not able to looke upon him immediately, as a man is not able to looke upon the Sunne-beames in their ſtrength, ſpecially if he have ſore eyes: But let him get a Scarfe, or a Cypreſſe, and now hee may. Now the Sunne-beames will ſhine upon him thorough the Cypreſſe, and not hurt him. The Scarfe is able to convey unto him the Sunne-beames, without dazling of him. So, beloved, Chriſt is able to convey the holy Spirit of God into any man, our ſore Conſciences may looke up to God thorough him, he moderates Gods lookes, he can make us looke God in the face, in a comfortable manner. Now we may ask any thing of him, even his holy Spirit, and he will give him, as the Apoſtle ſayes, *By him we have boldnes*, Eph. 3. 12. O, beloved, they are great things that wee need. We have need of ſuch great matters, that when the Conſcience is awakened, it can have no hope to obtaine, that God ſhould pardon ſuch vile wretches as wee, that he ſhould accept of ſuch poore ſervices as ours, that he ſhould love ſuch filthy ones as wee are, that he ſhould give us a Kingdome, and his own holy Spirit to enliven us, to eſtabliſh our hearts, to bee an earnest of Heaven to us: how can wee hope hee will give us ſuch infinite mercies? Now the Lord hath put all theſe bleſſings into the hands of his Sonne Jeſus Chriſt, that is fleſh of our fleſh, and bone of our bones. Now we may boldly goe to him for them. As *Moſes* when his face ſhone, *Aaron* was afraid to come neare him, *Exod.* 34. 30. Therefore he put a vaile over his face: Now *Aaron* and others were able to come nigh him; ſo before, none were able to come to God for any thing, but now the Lord hath put a vaile of fleſh upon himſelfe by incarnating his owne Son, now wee may make bold.

The Uſe of this, is, Firſt; Is it ſo that Chriſt hath the ſeven Spirits of God? Then, what hath he not? He is an all-ſufficient Saviour. He is Gods ſteward, God hath put all his goods into his hands. No man can bee aſſured of any thing that

Uſe 1.

that is good, but by comming unto him, *All things are delivered to me of my Father, Mat. 11. 27.* That is, *I have all my Fathers goods in my hand*: Favour, Pardon, Mercy, Grace, Comfort, Heaven it selfe, yea and his holy Spirit and all; I have the distributing of them all. Hee is the store-house whither all needy soules are to goe, He is full of all manner of good things, as *John* sayes, *Of his fulnes have we all received, Joh. 1. 16.* Look what grace any of the Saints have, they have it all of him, he is Gods Conduit-pipe, the Lord opens himselfe onely in him; he is the tap, he lets out Gods Blessing, and Graces, and Spirit, like a sluice. Hee is the Lord-Treasurer of Heaven and Earth: As *Joseph* in *Egypt*, if any one would have Corn, they must goe to *Joseph* for it; if they came to *Pharaoh* but for a peck, or a gallon, presently hee sent them to *Joseph*; so the Lord sends all that will have any drop of mercy, to his Sonne, if yee will not goe to my Sonne, yee shall not have one drop, yee shall dye in your sinnes. *This is my well beloved Son*, sayes hee, looke yee heare him; hearken to him; obey him; be ruled by him; bow down unto him; doe as he bids you: if yee anger him, and will not stoop unto him; if your hearts will not burst, if your minds will not off from the world, and other things, and be wholly intent unto him; if yee slight him, and suffer vaine thoughts to draw away your affections and thoughts and meditations from him, there is no redemption for you. No salvation but onely by believing in his Name, he hath all the seven Spirits of God, no spirit of grace at all can be had but onely of him; he was the Rock, that *Moses* must stand on, that the glory of Gods goodnesse might passe before him.

Use 2.

Secondly, Another Use is, hath Christ the seven Spirits of God? then we are without excuse: if we bee without the holy Spirit of God, Christ hath him to give: and yet how few will seeke him of *Jesus Christ*! as Christ sayes, *Ye will not come unto me, that ye might have life. Joh. 5. 40.* That is, if yee would come unto me, I would make your dead hearts to live, I would quicken you to all goodnesse, I would
poure

poure my holy Spirit upon you : But you will not come un-
 to mee for it. This makes us without excuſe, That Chriſt
 hath the Spirit in him, for all that have a minde to him,
 and wee have no minde. How few among you to this very
 day have gotten yet Gods holy Spirit ? Yee pray, but yee
 have not the ſpirit of ſupplication to pray by, to liſt up
 your hearts, to enliven your deſires, to be able to wreſtle with
 God to any purpoſe, no ſpirit of grace ſtirring in you.
 When yee come to the houſe of God, yee heare ſermons,
 but the holy Ghoſt does not fall upon you to make them ef-
 feſtuall and mighty in operation, to convert you to God, to
 knock off your baſe luſts : yee are dead in all holy duties,
 void of all heavenly graces, dull to every good thing, even
 as the body without the ſpirit is dead. Nay the ſpirit of
 the World dwelleth in moſt men, tying and gluing them
 to the things here below, and will not let them ſavor and
 reliſh the things of heaven ; whereby they cannot ceaſe
 from ſinne, nor work the works of God. Rare is that man,
 now a dayes, that hath the holy Spirit of God remaining
 in him in any meaſure : nay, if people were asked, whether
 they have the Spirit of God, yea or no, their own conſci-
 ence could answer, No they have not : they never felt any
 ſuch Divine gueſt, their earthlineſſe and lumpiſhneſſe of
 heart in all the Ordinances of God, their unacquaintedneſſe
 with God, their unſetledneſſe, and nakedneſſe, and blind-
 neſſe in all the wayes of peace, plainly does declare it ; and
 yet they will not come unto Chriſt that they might have
 life : he hath the ſeven Spirits of God, and yet they cannot
 finde in their hearts, to bee inſtant and earneſt with him :
 when Pharaoh appointed Ioseph to diſtribute Corn to all
 commers : goe to Ioseph, ſayes he, Gen 41. 55. the Text ſays,
*all Countreyes came to Ioseph for Corne, becauſe the famine
 was ſore in all lands.* But God hath appointed his own Son
 to be a diſpencer of the Spirit, and there is a ſore want of
 the Spirit every where, in all Towns and Pariſhes, and yet
 hardly any will come in. Certainly, this is the condemnation,
 that men intend their pleaſure, and their profits, and every

outward thing, and never seek to Jesus, to have the holy Spirit of God.

For first, many of us have hard hearts that cannot melt at our own sinnes, nor the publick provocations whereby God is provoked, nor the generall calamities of the Church: our hearts are like a stone, and we are not affected, nor can bee affected, no relenting at the Word, no bleeding in any other good duty, nothing moves us: the spirit could soften, yea, and take the stone away, and Christ sayes hee would give him unto us, if we did desire him. *I will put a new spirit within you, and take the stony heart out of the flesh.* Ezek. 11. 19. Hee hath spirit enough in him to doe it, and yet wee will not sue to him but in a feigned manner, and so a hard heart possesseth us still, which mars all our family-duties, and all that we doe in the publick assemblies: nothing comes of all that wee doe. If our foolish hearts would come downe to be fervent after Christ, this might bee remedied. Hee hath the seven Spirits of God for the nonce. But a spirit of slumber bewitches us, and nothing can awaken us to this very day. Never was there a more hard-hearted time, never more hard-hearted Christians, nummed, and past feeling, wishing indeede the things mought be mended, but never putting forth our hand to have them mended.

Secondly, scarce any of us can pray, but in a blunt-hearted-wise: our prayers never stirre Heaven, never give so much as a lift to any of our Lusts, neither are they any whit answerable to the miseries that are on us, whether Personall or Nationall, the spirit could help us, and enlarge us, as *Paul* sayes of the good *Romans*, *Ye have received the Spirit of Adoption, whereby ye cry Abba Father.* Rom. 8. 15. And Christ hath this Spirit in his hand, to give. But we would rather sit waulding and yawning than bee down on our knees before God. Every one almost hath heavy things that he is conscious of: terrible guiltines, horrible misgivings, selfe-condemnings, uncertainties about his latter end, doubtfullnesse whether any thing be sound, yea or no; and yet no heart of prayer,

prayer, no ſtrainings after Chriſt 'to have the holy Spirit of him. Nay, tittle tattle is preferred before comming about Chriſt : and every idle buſineſſe more takes up our thoughts, then how we may enjoy Jeſus Chriſt.

Thirdly, where is the man well-neer, that is holy ? ſome indeed are civill, and not very many, no, not of them that would be held for Profeſſors. For what Civill Honesty is there, when people are palpably proud, and palpably covetous, and palpably malicious, and ſpightfull, and envious ? but, put caſe many be civill ; yet holineſſe is hardly any where to be ſeen. Where are any that are mortified unto ſin ? Crucified to the world ? Pilgrims on earth, heavenly-minded ? taken up with God ? *The Spirit indeed is a Spirit of holineſſe*, Rom. 8.4. And Chriſt hath him to give, but he cannot have our cuſtome : Wee are not thirſty after ſuch matters.

Fourthly, Where is the Communion of Saints ? a Theme I ſpoke of the laſt Sabbath day. We are all like unto Ephraim, *Ephraim hath mixed himſelfe among the people*, Hoſ. 7.8. that is, they had no Communion of Saints there among them. They were a miſh-maſh people ; there was a Chaos and a confuſion and a medly among them. If there bee any that beare the name of Saints ; They are like Lambes feeding all alone in a large place. *Like Iſrael when they are ſcattered*, Hoſ. 4.16. Lambes without flocks ; Birds without mates : as if they were all frighted aſunder : No Communion of Saints, no Communion of graces, nor duties, nor hearts, nor affections. I confeſſe if we had the holy Spirit of God, it would make a Communion among us : As Paul ſayes, *The grace of our Lord Jeſus Chriſt, and the love of God, and the communion of the holy Ghoſt be with you all, Amen*, 2 Cor. 13.14. He would make a Communion among us, and Chriſt hath him too, and there we might have him, but wee care not for him ; which is a moſt ſcarefull thing ; a ſigne of horrible deadneſſe and liveleſſe in good : as it is with the boughes of a tree, when they are dead they fall off, but they hang together as long as they are alive. Though communion
of

of *Saints*, be an Article of our faith, yet we let it die. We see in nature, if we fling any meat to a Hen, presently she clucks for all her Chickens to have part : So, look what graces we get, we should impart what we can : the Lord hath appointed mutuall-giving good example unto one another, edifying one another, exhorting one another, admonishing one another, comforting one another, conferring one with another, supplicating one with and for another. As it is said, *Luk. 3. 10. That Simon, and James, and John were partners in their fishing, looke what fishes they caught, they divided among one another; so Christians should bee partners.* What they get at a *Sermon*, they are to impart ; What they get in Prayer, or at Sacraments, or in afflictions ; there be others that should be partners with them : as the Apottle sayes, *Looke not every man on his owne things, but every man also on the things of others*, Phil. 2. 4. O sayes hee, if there be any fellowship of the Spirit, thus it must bee, that is, the Spirit would breed this fellowship and communion among you. Now, beloved, where is this holy Spirit to be had but in Christ ? I say, we are without excuse, if we doe not get the holy Spirit of God, because Christ hath him for us, if we would resort to him, and therefore we can have no plea.

First, Wee cannot plead, wee have no need of the holy Spirit of God : what need we have him, as long as we beleeve there is such a one ? Is it needfull wee should have him ? I, that it is ; why else did God make his Sonne to be the dispenser, and the distributor, and communicater of him ? O, beloved, the Lord hath done this because wee cannot be saved without the Holy Spirit of God : would wee bee regenerated and born again, we cannot without the Spirit. *That which is born of the Spirit, is Spirit*, Joh. 3. 6. We can never be spirituall without the Spirit of God : none but spirituall men and women shall enter into the Kingdome of God. Drunkards, and Adulterers, and Lyers, and Muck-worms, and better men than they, are carnall men. Now to be carnally minded is dumb, but to be spiritually minded,

this

this onely is life and peace : ſo that wee cannot plead that.

Again, Wee cannot bee juſtified without the Spirit of God, Yee may ſay, O, wee hope to bee juſtified only by Faith in Chriſt ; True, but if yee have not the Spirit of God, yee have no faith, none have true faith in Chriſt, till firſt they have the holy Spirit of God, and therefore it is called the ſpirit of Faith, that is, a ſpirit inclining a man unto Chriſt ; bowing of the minde, and heart, and ſoule, to all heavenly things in Chriſt, no man can be juſtified without this, as *Paul* tells the *Corinthians*, *But yee are ſanctified, yee are juſtified in the Name of the Lord Jeſus, and by the Spirit of God, 1 Cor. 6. 11.*

Again, Yee cannot have free-will to do the will of God without the holy Spirit of God. I confeſſe, by nature no man hath free-will : I, but if yee bee not more than nature, yee cannot be ſaved. Yee muſt have free-will to all the wayes of God, or yee cannot bee ſaved. Now yee never can have this without the Spirit of God. Can yee mortifie every wicked luſt ? can ye reſiſt the Devill every day ? can yee keep out the world, and ward off the temptations of the fleſh ? yee can never doe it while the world ſtands in a holy courſe, without the holy Spirit of God. *Where the Spirit of the Lord is, there is liberty, 2 Cor. 3. 17.* Mark, there is free-will to all theſe things : that man hath liberty to doe ſupernaturall things, that hath the Spirit of the Lord, and no man elſe.

Again, Yee are none of Chriſts, if yee have not the holy Spirit of Chriſt ; that is the Mark hee brands all his ſheep with, as a man ſayes, when hee hears tidings of any of his ſheep ; ſaith hee, if they be mine, they have ſuch a mark : they have an *A.* and a *B.* on the left ſide, or ſo : ſo ſayes Chriſt, if they be mine, they have my Spirit, if any man have not the Spirit of Chriſt, he is none of his, *Rom. 8. 9.* *Hereby, we know that he abideth in us, ſaith John, by his Spirit which he hath given us, 1 Joh. 3. 24.* ſo that wee have need of the ſpirit, and therefore this cannot bee our plea,

that wee have no need : wee have such need of Gods holy Spirit , that we cannot bee saved without the having of him.

Secondly, we cannot plead, we know not where to have him. For Christ saith, he hath him to give to all that will receive him. *The Spirit of the Lord is upon me*, saith hee, *Esa. 61. 1.* That is, he is poured upon mee, that he may run down upon all them that come to be my members. If Christ indeed had not come, if God had not made him *Vehiculum Spiritus*, if God had not put his Spirit upon Christ, like water in a Fountaine, to run out upon all that will hold their hearts under him, then we might have some excuse : Lord I we know not where to have the Spirit. But the Lord hath told us where wee may have him. We may have him in his Son Jesus Christ.

Thirdly, Wee cannot plead, wee cannot tell how to have him: For as yee know where to have him, to yee may know how to have him too : and yee all doe know, if wee had a heart we may have him four wayes.

First, By the hearing of the Word : you will say, ye have heard the Word many times ; yet yee never received the holy Spirit yet. I answer, that's certain, but it is because ye doe not come to it with a greedy, yerning heart, with an open eare, and a willing minde to be guided by it. For if yee came thus with this minde, yee would quickly have the spirit. Lord tell me any thing, I doe unfeignedly desire for to doe it ; reprove any thing in mee, I doe sincerely desire to leave it. Come thus to the Word, I dare say, thou shalt not be one quarter of an houre without the Spirit ; as Christ saith, *Turne yee at my reproof : behold, I will poure out my Spirit unto you*, *Prov. 1. 23.* You will say, this is strange, and have I heard so many Sermons, and never got the Spirit yet ? If you never heard Sermons with an honest heart : You shall see, *Cornelius* and his company got the Spirit at the first Sermon that they heard, when *Peter* preached, *the holy Ghost fell on all those that heard the Word*, *Acts 10. 44.* How so ? yee may read there in the Context, O, sayes *Cornelius*, Wee

are all here preſent before God, to heare all things that are commanded thee of God, ver. 33. Now, if we have the Word daily preached, and we get not the holy Spirit of God, we are without excuſe.

Secondly, By Prayer; if wee did pray faithfully unto God, we ſhould have the holy Spirit, as Chriſt ſayes; *If yee that are evil can give good gifts unto your children, how much more ſhall your heavenly Father give the holy Spirit to them that aſke him?* Luke 11. 13. You will ſay, yee have prayed many a time and often, and yet yee finde no ſuch thing; and no marvaile, when a mans heart prayes onely by the by: but if yee made it your buſineſſe, from day to day, if ye would ſeek for him as for life, and look upon it as more neceſſary than life it ſelf, then ye ſhould quickly ſpeed: But when yee will give God the blinde, and the lame, and your hearts run a whoring after other things, Heaven is not the maine of all your care, and ſtudy: the Lord knows a hollow heart, and can tell how to deny it: none ſhall have his Spirit, that doe not deſire him above all things, and labour after him above all things, and uſe all manner of meanes for him. The Spirit of God is a great gift, and we muſt know its an infinite mercy to obtaine him, and therefore we muſt ſeek him accordingly. They that get him doe not goe dreaming-ly to work.

Thirdly, By repentance; this is another meanes to obtaine the holy Ghoſt, as the Lord ſaith, *Rent your hearts and not your garments, and turne to the Lord your God, &c.* Joel. 2. 13. What followes? *And after that I will poure my Spirit upon you,* ſaith he, *verſ. 28.* Never thinke to have Gods holy Spirit, and live after the fleſh, or goe on in a forme, or a careleſſe way: not onely drunkenneſſe and whoredome, and capitall finnes, keep him out, but any other luſts and corruptions, that the heart clings unto; Rent your hearts then, let your drowſie doings paine you at the heart, let all your ſecurity, and unbeliefe, and luke-warmneſſe, whereby yee part ſtaves with God, let all theſe bee a burden unto you, and you heavy laden with

them : this is the way-making for the Spirit of Gods coming in.

Fourthly, Take no denyall, let not ill-successe beat you off; this is that which thrusleth back thousands : They finde little successe at the first, and so they give over. But, Beloved, this is it, howsoever we finde cold successe in our holy labours at the first, yet wee must goe on, though wee doe not finde our lusts die, though wee doe not finde that speeding in Prayer that we could wish, that prevailing in our endeavours that we doe desire, yet still we are to goe on, and still wait upon God, in abounding in our care, untill the Lord grant us better successe. The hard successe that wee have, must not hinder us, as the Apostle saith, *Let us not be weary in well-doing, for in due time we shall reap, if we faint not, Gal. 6.9.* That is, let us not bee discouraged with hard successes, or any other such like thing : certainly, if we goe on we shall speed. When the Wise-men came seeking for Christ at *Jerusalem*, they had no good successe there, they did not find him there, yet they would not return back without him; But they went down to *Bethlehem*, and sought for him there. When the Church had sought Christ in her bed, she had no successe for that time. *I sought him*, sayes she, *but I found him not*, Capt. 3.1. What, would shee give over because of her bad successe at the first? No, shee trudgeth out into the lanes and the streets, she enquired of the watchmen and still shee had little or no successe. But the Text saith, she would never give over, till she lit upon him. Beloved, wee must take heed of this. It is the impatience of mens hearts, if they cannot finde a blessing at first dath, they will seek no further, then they strike into a former, or a worse condition : In the first of *Haggai*, yee may read, that when the Jewes had been kindred by *Cambyses*, from building of the Temple, for a fit, they gave over : Because they had no successe, they would build no more, but fell a building their own houses, *ver. 4.* ye know it was their sin, and the Lord plagued them for it. Therefore, Brethren, it must bee our care, although we doe not speed at the first, not to slacken,

ſlacken, or give out: As *Iſaac* would ſtill be digging Wells, he digged one, and that had no ſucceſſe, ſo he digged another, and that had as bad; ſtill there fell out ſtrife, what then? did he give over ſo? No, hee never would have done, till the Lord gave him a *Rehoboth*, a Well that there was no ſtriving about, *Gen. 26. 22.* ſo, we ſhould never be quiet untill the Lord give us his holy Spirit; though we doe not feele his workings in us at the firſt, no bad ſucceſſes, though never ſo many, ſhould make us weary: But ſtill we ſhould go on, a ſeeking of the holy Spirit of God. Thus, as we know where to have the Spirit of God, namely in Chriſt, ſo wee know how too, and therefore we are without excuſe, if we ſuffer our ſelves to be void of Gods holy and bleſſed Spirit; this is the ſecond uſe.

Thirdly, another Uſe, is, to you that doe indeed complain of great want of the Spirit: here you ſee where yee may have ſupplies even from our Lord Jeſus Chriſt, he hath the ſeven Spirits of God. Then labor to know Chriſt more & more: this is the way to have more and more of the Spirit, as the Apoſtle ſaith: That the God of our Lord Jeſus Chriſt, the Father of glory, may give unto you the ſpirit of wiſdom, and revelation in the knowledge of him, *Ephes. 1. 17.* Get the knowledge of Chriſt more and more, and thus the ſpirit ſhall come to thee more and more. It is ſaid of the Indian Gymnoſophiſts, that they would lye all the day long, looking upon the Sun in the Firmament, ſo ſhould Chriſtians do, they ſhould lye looking upon Chriſt, the more ſpirit ſtill they ſhall have, if they doe ſo.

Fiſt, May bee yee want ſpirit to make you know the Lords will, you find your ſelves backward from day to day: little or no heart to Gods Commandements; look up to Chriſt, and ſay, Lord there is enough ſpirit in Chriſt, and he hath it for all them that doe want, and would have the ſame; O give me ſome together with him, as he ſayes, *I will put my Spirit into you, and cauſe you to walke in my Statutes, Ezechiel 36. 27.* Q. d. look up to me, I will doe this for you.

Secondly, May bee yee want strength, yee have many temptations, and yee have no strength to resist them, they come in upon you like the the breaking in of waters; may be yee are tempted to deny all, and to say yee have nothing in you; sometimes yee are tempted to give over all, saying, it is but a folly, I shall one day be damned, and I were as good give over now, as to doe it afterwards, when it will be worse, and ye have no strength to hold out; sometimes yee cannot meditate, yee cannot pray, yee are faine to break off in the midst; with bafe feares, with security, and vaine hopes, you are tempted to doe as the world does, and yee have no strength to oppose them: Look up to Christ, yee know the Spirit of Christ is a Spirit of power, and strength, *2 Tim. 1. 7.* and he hath him for you: Looke up to him then, and cry for his strong spirit. Who knows? may be, you may be able to say in the end, as *Paul* does, *I can doe all things through Christ that strenghtens me.*

Thirdly, May be, yee want boldnesse to call God your Father; yee are in a quandary, whether yee should call him so or no; yee are afraid he is none of your Father, and that yee are none of his adopted ones; yee shall but blaspheme him to call him your Father, or to expect of him a childes portion: Look up to Christ, hee hath such a Spirit in him, whereby yee may cry, *Abba Father*, *Gal. 4. 6.*

Fourthly, May bee, yee want life and quickning, you find your selves very dead, even as the Church of *Sardin* in this place; *I know thy workes, that thou art dead.* Look up to Christ as here he bids thee, hee hath the seven spirits of God, and hath that which will quicken thee. Christ himselfe, when he was naturally dead, he was quickned by his owne Spirit, *1 Pet. 3. 18.* That very Spirit can quicken thy spiritall deadnesse, to every good word and work. His spirit is life, and that will make thee lively; though thy heart be little better than a Timber-logge in duties, yet if that spirit get within thee, it will make thee agile, and active in every good thing. It is a horrible thing to see how little Christians know of Jesus Christ, though they have beene thought

thought to know Jeſus Chriſt ſo long a time, yet they do not know him. Chriſt takes this very ill, as he told *Philip*, *Have I been ſo long time with you, and haſt thou not knowne me, Philip?* Joh. 14.9. Chriſt could be even angry with him, for learning him no better: what little ſpirit is there in Chriſtians now adays! a ſigne, though they have been a long time a learning Chriſt, yet they hardly know him: For if we knew him, Brethren, we could not bee at enmity with the holy Spirit. We do not look up to Chriſt.

You will ſay, what is it to look up to Chriſt in all your wayes?

I Answer, It is to follow Chriſt, as where *John* ſaid, *Behold the Lamb of God that takes away the ſinnes of the world.* The Text ſayes, *That two of his Diſciples went away and followed after Jeſus.* Joh. 1.36,37. O thought they, is he the Lambe of God, does hee take away the ſins of the world, we will follow him then. *John* bade them look at him, and they followed after him, that is, they lookt at him indeed, as a man looks at one whom he followes: when a man ſo looks up to Chriſt, that he followes him; when a man ſees him his onely meanes to bee happy, and godly, and in the favour of God, the onely meanes to doe well, and to be well, and deſires indeed to follow after him, this is to look up to Chriſt, when a man labours ſincerely to follow the counſell and direction of Chriſt, in all his wayes; He bids him to deny himſelfe, and that is the thing that he labours for; He bids him to repent of all his ſinnes, and to ply himſelf to all Gods holy paths, and to rely upon him for ſtrength and acceptance, and mercy and pardon, and every bleſſing. What-ever thing hee looks for at the hands of God, he ſets himſelfe to follow Chriſts counſell, and to expect it in him. If he ſees his ſinnes, he looks up to Chriſt, and there hee ſees his death to defray them; when he ſees what power they have over him, he looks up to Chriſt for his Spirit to ſubdue them, in the uſe of all thoſe means that he hath appointed; Prayer, Meditation, Watchfulneſſe, Striving, Purpoſing, Endeavouring, and Fighting againſt all the

the lusts of his flesh. And wherein soever he failes, he labours to be humbled, and yet to look still up to Christ, for forgiveness, and more help against another time: This is to see the Son of God. *Every one that sees the Son hath everlasting life, Joh. 6. 40.* This is to look up to Christ, to beleeve in Christ, to have Christ, to be in Christ, *so dwell in Christ, and Christ in him.*

But you will say, I am afraid I never lookt up to Christ then, I never yet had him, for I have not his holy Spirit, how shall I know whether I have the holy Spirit? I answer, first, I will tell thee, what bee not signes; and then secondly, what be signes.

First, What be not signes, there are foure signes that people take to be signes, and are not: First, a civill life, when a man is a mercifull man, kinde to the poor, quiet and peaceable among his neighbours, gentle, affable, courteous, well-conditioned: These are no signes of having Gods holy Spirit; True, they are very commendable, and they that have the Spirit of God, must have them, and better than them. But a man may be without the holy Spirit of God, and yet have all these; *Paul shewes that the very Barbarians shewed him no little kindnesse, they kindled him a fire,* though they were meere naturall men, *Acts 28. 2.* Our Saviour Christ shewes that some are chaste by nature, that are born so; so, many are temperate by nature, and loving by nature, and meek by nature, patient by nature; therefore these are no supernaturall graces, these are no signes of the holy Spirit.

Secondly, the profession of Religion: This is no signe of the holy Spirit neither; for many professe they know God, and yet are Reprobate to every good work, *Tit. 1. 16.* That is, many professe Religion, they will heare the Word, they will have prayers in their families, they will be of the better side in their Parish where they are, if there be any godly ones, they will be of their company, if they can, and seeme to doe as they doe, and yet they have a carnall heart, they doe very good works every day, but they have

Reprobate and unapproved heart in them. They do not do them right.

Thirdly, Every kinde of repentance is not a signe neither, we read that *Pharaoh confessed his sin, and desired the prayers of Gods people*, Exod. 9. 27. *Saul wept for his sins*, 1 Sam. 14. 16. *Judas made restitution*: *Esa* bought repentance with teares. The world thinke certainly these were signes of Gods Spirit; no, no: They were only common effects of the Spirit. The wicked may in a sort repent of their finnes, and beat them downe too, but the truth is, they do not mortifie them. Like as if a man should come into a garden, and see how a mole hath cast up the earth, and made a soule stirre in the Alleyes, and in the Garden knots, if he tread it onely down with his foot, and do not kill the Mole, anon after it will be as bad as before: so, many wicked men may do, they may beat downe their finnes every day, but they rise up still as bad as before; now they beat them down, and then their lusts like the Mole cast up again. Thus the Mole is not killed. This is no signe of the Spirit. For a godly heart, he kills the Mole, he mortifies his sin, indeed new Moles may breed, and cast up again; but he rids his soul more and more.

Fourthly, Every kinde of faith neither, is not a signe of Gods holy Spirit, yee know the stony ground believed, *Luke 8. 13.*

Secondly, Now, for those signes that be. First, when a man is soundly convinced of his sins; This is an act of Gods holy Spirit, *Joh. 16. 8.* When a man hath the unction from the Holy one, The Text sayes, *That abides for ever where it is, The anointing which yee have received of him abideth in you*, 1 John 2. 27.

Secondly, When a man hath had a sound prick for his sins, this lets in the Holy Ghost, as *Peter* told his hearers, *That were prickt in their hearts*, *Act. 2. 37. he told them they should receive the Holy Ghost.*

Thirdly, When a man hath had an unsatisfiable desire of reconciliation with God, as it is said of *Paul*, that when he

was rightly toucht by the Spirit indeed, *he could neither eat nor drinke*, Acts 9.9. he could not be quiet till *Ananias* came and told him he was reconciled with God.

Fourthly, When a man is another, and a new creature; *Whosoever is in Christ is a new Creature*, 2 Cor. 5. 17. the Spirit of God, where-ere He is, He is a new spirit, and He carries with him a new heart, *Ezek. 36. 26.* He works a thorow change, and he renews minde, will, and affections; inclinations, memory, appetite, mem^{ers} and all: He does not onely new-plaster them over, but he pulls a man quite down, and builds him up a new habitation of God, as Christ told the *Centurion*, *If I come, I will heale thy servant*, so, if Christ do once come with his Spirit into any mans heart, he heales it, he works a mighty mutation in that man into another man, as *Paul* tels the *Corinthians*, *Ye were drunkards, but now ye are washed, ye were railers, ye were adulterers, ye were covetous, ye were unrighteous, But now ye are washed, 1 Cor. 6:9. 10, 11.* As *Paul* sayes, *I was a blasphemer, and I was a persecutor, but blessed be God, now I have obtained mercy.* Now I am not the man that I was; I was a liar, but now, blessed be God, I have the lip of Truth; I hated them that were godly, but blessed be God, now they are the dearest people to me in the world.

Fifthly, when a man does supernaturall good things; naturall good things, a naturall man may do, without the holy spirit of grace: when you see a man lift up a hundred, or two hundred pound weight, you will say, I, this he may do by nature: But if you should see a man lift up five thousand pound weight, you will say, there is more than nature in him: so, beloved, when you see a man loves sin and comes to be vaine, and cannot abide to be strict; if he be strict a little, he is soone weary of it, and layes it aside; you may know this man hath not the Spirit of God in him: but if yee love holinesse, and hate every evill thing, that nothing humbles you so much as sin, nothing takes you up so much as how to please God; now ye may know the Spirit of God is in you, Why? This is above Nature. This is another Use.

Laſtly, Hath Chriſt the ſeven Spirits of God, to give them to all that will come to him? then what may Chriſt ſay to them that are contented without him, that have no care at all to come at him, that like not his government, that will not draw water at his Well? He hath taken paines to procure a ſtock of grace for them, to provide Merits enough for them, a ſalve broad enough for all their ſores, ſpirit enough to poure into all their hearts; and when he hath done all this, they regard other things more than him. Truly, he may ſay as *David* did, when he was told of *Nabal's* curliſh answer, *Surely, in vaine have I kept all that this ſlow hath, in the Wilderneſſe*, 1 Sam. 125. 21. Even ſo may Chriſt ſay: ſurely, in vaine have I ſuffered for theſe men; in vaine have I come out of my Fathers boſome for them; in vaine did I dye upon the croſſe: They will have none of my ware, they reſpect not my graces, they will not come to me for my holy Spirit.

Revel. 3. 1.

And unto the Angel of the Church in Sardis, write: Theſe things ſaith hee that hath the ſeven Spirits of God, and the ſeven ſtarres. I know thy works, that thou haſt a name, that thou liveſt, and art dead.

Theſe things, ſaith he, that hath the ſeven Spirits of God, and the ſeven Stars.

THEſe words containe the Deſcription of our Lord Jeſus Chriſt, from whom this Epistle is ſent unto the Church in *Sardis*, and in particular to the Miniſter there, who is here called the Angel of the Church in that place. And the deſcription does inſtance in two royalties of our ſaviour Jeſus Chriſt.

First, That he hath the seven Spirits of God, that is, he hath the holy Ghost, and all his spirituall graces in his hands, to give to whomsoever he pleases, for the quickning of them, and the sanctifying of them, that if any of his members want spirit, or any spirituall good, he hath it for them: *These things saith he that hath the seven Spirits of God*: This we handled the last day.

Now wee proceed to the second Royalty of our Lord Jesus Christ, *That he hath the seven Stars*, he speaks of the seven Churches of *Asia*, Christ hath all their Ministers in his hands, and he calls them Stars.

First, because the stars doe direct: Its a great help when Mariners can see a starre in a darke night. When *Paul* and they that sailed with him could see neither Sun nor Starre, the company were without all hope of comming safe to Land, *Acts 27. 20.* they knew not what to doe, when there was not a starre to be seen: The stars serve for direction in the night. So good Ministers are for direction unto people, that serve to direct people to Christ. Like the starre in the East; *When the Wisemen saw the starre, they rejoiced with exceeding great joy*, *Matth. 2. 10.* that starre directed them to Christ, it went before them all the way, and shewed them where to finde Christ: so a poore soule rejoyces to finde a godly Minister; O thinks hee, he is a starre to direct me to Christ.

Secondly, Because the stars doe shine; so good Ministers doe shine forth, and hold out a light, to give light to them that sit in darknesse, and in the shadow of death. *Ye are the light of the world*, saies Christ, *Matth. 5. 14.* When a man sits in a darke house, hee cannot see to doe any thing, but if one come and open a window, or a casement, and letteth in light, now he may see to goe about his businesse: so, Beloved, people that dwell in darke parishes, where no sound Ministry of the Word is, they know not what to doe to be saved: they erre, they wander, they grope, they stumble and fall, they see not how to be godly and happy for evermore. But when a faithfull Minister comes, now light is

let in, and thoſe that have a minde to goe to heaven, now they may ſee the way thither, ſo that in this ſenſe too, Miniſters are ſtarres.

Thirdly, Becauſe ſtarres have influence upon theſe inferior bodies, as God ſayes of the *Pleiades* and *Orion*, which are a company of ſtarres in the heavenly Orbe. *Canſt thou binde the ſweet influences of the Pleiades, or looſe the bands of Orion?* Job 38 31. the ſtarres have influences into things here below. The *Pleiades* open the earth, they make herbs and flowers grow, the ſpring is when they ariſe once, Trees begin to ſprout, and the plants do wax green; *Orion*, it produces cold, the Winter comes when that ſhewes it ſelfe; the ſtarres have a great influence into ſublunary bodies, ſo it is with Miniſters. Bad Miniſters are like the ſtarres of *Orion*, they ſerve to coole peoples hearts, and dead them to all goodneſſe. But good Miniſters are as the ſtarres of *Pleiades*, no ſoule can have any minde in him to that which is good, but they doe exceedingly helpe and further, they quicken the heart, they warme and fructifie the ſoules of Gods Elect.

Againe, the ſtarres doe hang high; ſo the Miniſters of Chriſt are ſet high; they hang high, that all the people may have the benefit of their glistering. *Zachary* calſ them the Prophets of the moſt High, *And thou childe ſhalt bee called the Prophet of the moſt High*, Luke 1.76. But I have handled this point in effect, when I ſpake of Miniſters being Angels, and therefore I will omit it now. Thus yee ſee the Miniſters are ſtarres. Now hee calls them ſeven, becauſe hee ſpeakes of ſeven Congregations, *Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea*. Seven Churches, ſeven Congregations, and every one had their ſeverall ſtars. Whence we ſee that every Pariſh ſhould have a particular faithfull Miniſter. *Paul* appointed *Titus*, to ordaine Elders in every City, Tit. 1. 5. *The Apoſtles* ordained Paſtors, and Elders in every Church, Acts 14.23. So it was in the time of the Law, as the the Text ſayes, *Moses of old time hath in every City them that*

Preach, being read in the Synagogues every Sabbath day.
Acts 15. 21.

The Reason is, first, because those Townes that have not a faithfull Ministry in it, generally doe all perish. I do not deny, but some soules in such blind places may come otherwise to be converted and saved, but generally they perish for ever, that live in such places: as the Evangelist sayes of *Galile*. True, they had sorry Priests, but they had not a faithfull Ministry. Sayes he, *The people sate there in the region and shadow of death*, Matth. 4. 16. that is, till they had a better Ministry, they were in a damnable estate. So that it is a pittifull thing, when any Towne or Parish are without a faithfull Ministry, no starre of Heaven shining among them.

Secondly, because when people have no faithfull Minister of their owne, generally they care not for removing of their dwelling, neither will they goe a mile or two for the meanes, they content themselves with what fare they have at home, though it starve them to death: Like the people under the false Prophets, they liked them well enough. *My people love to have it so*, Jer. 5. 31. Nay, they love such Prophets better than them that would deale plainly with them; Nay, there be many, that when they have a faithfull Minister at home, will be sneaking out to a drunken Minister abroad, they would rather live under such a one.

Thirdly, Another Reason why every Church should have its particular starre, every Congregation had need of a faithfull Ministry of their owne: Because if there be any godly soule, or any one that desires the salvation of his soule, and lives under a blinde guide, hee cannot goe out, without giving very great offence, it will be thought a giddinesse, and a slighting of their owne Minister at home; now if every parish had a sound Ministry in it, this would not bee; When people came out of every Parish round about unto *John*, they had no Pastor of their own, but they came flocking unto *John*, no question but this bred heart-burning against *John*: I, and ill-will against those people, that would not

not be ſatisfied with what teaching they had in their owne Synagogues. Now, I ſay, if every Pariſh had its ſeverall ſhining ſtarre, this would not be.

Fourthly, When ſome Pariſhes have their ſtarres and many have not; This caſts in a bone of diſcord between Miniſters, for they that are idle, and vain, and ſcandalous, will envy them that ſpend themſelves in giving light. Againe, the people of ſuch Pariſhes have many times occaſion of converſing together, and falling into one anothers company. Now how will this harden one anothers hearts, when people ſhall ſay, Gods bleſſing on our Miniſters heart, he does not meddle or make with us, wee may doe what wee will for all him! who would dwell in ſuch a Pariſh as yours is? we heare he keeps a horrible ſtirre with you, he will not let you alone, you cannot be merry now and then, but you are ſure to heare of it: he is ſo ſtrict forſooth, and ſo precise, you muſt have preaching fore-noon and afternoone, and there is ſuch adoe to get precise Conſtables, that you cannot be quiet. What a woſull thing is this? how does this harden the Countreies hearts?

The Uſe of this is; firſt, this ſhewes what a miſerable thing it is, when a Land is darkened, that hath but a few ſtarres; May be here one and there one, but moſt places are in darkneſſe, and have none: Beloved, this is a ſigne of the wrath of God. God is wrath with ſuch a land, and poures his wrath upon ſuch a people. as the Prophet ſays, *Through the wrath of the Lord of Hoſts, is the land darkned*, Ela. 3. 19.

Uſe 1.

Again, ſecondly, you that have your ſtarres ſhining among you, how are you to bleſſe God, when there are ſo many places in the world that have none! Suppose the Harveſt ſhould be comming, and the earth hath great need of rain, to plump up the eares, the Come is quite ſpoiled for want of raine: if it doe not raine, Alas! our come will be burnt up, and prove little worth. Now if God ſhould raine upon your fields, and not upon your neighbours; Your Cloſes and Leizes have raine, but on the other ſide of the hedge there

Uſe 2.

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is none: What a speciall mercy is this unto you? As God sayes, *I have caused it to raine upon one City, and caused it not to raine upon another, one piece was rained upon, and the piece whereupon it rained not, withered,* Amos 4.7. is not this a great mercy to the owner of that ground where the raine falls, and does not fall elsewhere? so, my Brethren, you that have the spirituall raine in your particular parishes, what a mercy of God is it unto you? when so many Parishes have not one drop of it.

Use 3.

Again, thirdly, let us take heed lest those few starres that yet bee, set upon us, and so we be all in darknesse, wee have a little raine yet, here and there some. O let us repent and be more forward to bring forth more fruit, if we continue to provoke God with our unfruitfulnesse, as wee doe, that little shall bee taken away from you. When Gods Vineyard in *Judah* became barren, and brought forth no grapes, but wild ones: What sayes God? *I will command the clouds, that they rain no rain upon it,* Esa. 5.6. q. d. I will take away all the rainy clouds: yee shall have clouds still, but they shall be clouds without raine, starres without light and heat, Ministers that shall doe you no good; this is a fearefull case, and yet God will bring it upon us, for a certaine, if we doe not take heed.

There be six signes of all the stars vanishing away, that God will take away those few stars, those few godly Ministers away that are left.

First, when people will not walke in the light, while they have the light. As our Saviour Christ sayes: *Yet a little while is the light with you, walke while yee have the light, lest darknes come upon you,* Joh. 12.35. q. d. yee have the light, a little while the Lord lets you have it, hee lets it stay with you a little while longer, but if ye will not walke in the light, the light shall be gone, and ye shall be in darknesse, this is an evident signe that the light will surely away from us: what a deale of light is yet held before our faces, and scarce any have a heart to walke in it! When servants are idle, and will not mend their cloathes, in the day time at spare hours,

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why ſhould the Maſter allow them any candle ? ſo, we have a day among us, and people will not beſtirre themſelves, they goe all rent and tottered in their garments, they care not for doing of their buſineſſe, therefore the Lord will allow them no candle, he will put out all the lights.

Secondly, when people grow deader and deader, when they forſake their firſt love, they were once more earneſt for heaven, more tender in conſcience, more eager for good things, more lively in Prayer, more zealous in holy duties, but now they abate and ſlacken, they are told of it, and yet they doe not amend, when it is once come to this paſſe, the Lord will remove the faithfull Miniſtery of his Word. To what end ſhould he let it ſtay any longer ? as Chriſt ſayes to Ephesus, *Remember from whence thou art faln, and repent, and do the firſt works, or elſe I will come unſo thee quickly, and will remove thy candleſtick out of its place, except thou repent,* Rev. 2. 5. this is another ſigne of the Miniſteries departing away from us, candle and candle-ſtick will away, for wee will not amend. We have been told of our formality, we have heard whole Sermons againſt our luke-warmneſſe, and againſt our declinings, and yet nothing will fetch us up again. We will not think ſoundly from whence wee are faln, we will not be perſwaded to doe our firſt works, our hearts are growne ſenſeleſſe, and nothing can pluck them up, therefore how can we hope but our candle-ſtick will be removed, and quickly too.

Thirdly, when people wax wearie of Gods Ordinances, they are even cloyed with them, like the Iſraelites there in Amos, *When will the new Moon be gone that we may ſell corn? when will the Sabbath be over, that we may ſet forth wheat?* Amos 8. 5. 9. d. here is ſuch adoe with Lectures, and Sermons, wee can hardly have time for our Markets; ſuch adoe with the Sabbath, it is ſo tedious, ſo irkſome, we are not able to hold out, Prayers in the Family come ſo faſt about, and duties come ſo thick, we have hardly any ſpace for our other buſineſſes. Miniſters require ſo much of us, Sermons are ſo ſtrict, Sacrifices are ſo often, we can have no breathing:

ing : thus people are cloyed, they are full fed, they care not much if they had lesse, nay, some will not stick to say it, and others that in their hypocrisie will not say it, yet they have no stomack, no appetite, there is so much Word, that they are not able to digest it, neither have they any mind to concoct it ; therefore marke there what followes : *Behold ! the dayes come, saith the Lord, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord,* ver. 11. that is, you are more afraid of a famine of bread; yee would be more troubled if you had no bread to eat, nor liquor to drink, you care not for it be not that famine. But think what you will, I will send you a worse famine than that, a famine of hearing of Gods Word. Yee shall have Preaching little enough. Little enough food for your soules ; seeing ye will be filthy, ye shall be filthy, seeing ye will be heartles towards heavenly things, ye shall be heartles, ye shall be hardened, ye shall be let alone; and the blinde shall lead the blinde, and both shall fall into the ditch ; the wicked shall lead the wicked, wicked Ministers the wicked people, and both shall perish together : and then though yee would never so faine have a Sermon that may come to the Conscience, yee shall be long enough before yee shall heare it : Yee shall starve for want of spirituall knowledge : starved to death for want of life : Seared in your sins ; yee shall have no Sermons to dispossesse you of Satan ; no teaching to purge your hearts, to humble your soules before God, or to Minister the Spirit unto you ; yee are weary of the sound Ministry of the Word, therefore ye shall not be troubled with it. This then is another signe that God will take away those few Stars that are yet remaining. And then woe be to you.

Fourthly, when there are hardly any fennes of peace, that the Ministers peace may light upon, then the Lord bids them pack away : Like the Market-folkes, when they see their Commodities lie upon their hands, they take up their Commodities, and go home. O say they, people will give nothing, they will not give our price, we and our children will have them

them for our owne ſelves, rather than wee will part with them for nothing. So they goe away, ſo, Gods Miniſters go away, when the Market is dead, no customer will come to their ſtalls. So *Paul* and *Barnabas* went away from the Jews, *Yee put off the word from you, and therefore, lo, wee turn unto the Gentiles*, Acts 13. 46. *g. d.* yee will have none of it, we have offered it to you, and we were bid to do ſo, but yee put it off from you, therefore fare yee well: Dye in your ſins. So people now put off the Word of God, our Doctrine ſinks no where almoſt; one puts it off from him, another puts it off from him: Like as the Cities of the *Philistines* did with the Ark, *The men of Ekron, they cryed out, and do you bring it to us? and ſo the men of Aſhdod ſaid, and it ſhall not abide with us*, 1 Sam. 5. 7. Every one put it off, they would have none of it.

Fifthly, when people oppoſe, they are ſo farre from repenting at the preaching of the Word, that they fall to oppoſe, and to miſ-uſe the bringers of it, as the Jews did Saint *Paul*. The Text ſayes, *He ſhook his raiment at them, and ſaid them, your blood be upon your own heads, and away hee went*, Acts 18. 6. when people lay their heads together how they may have out the Miniſter, many times God gives them leave for to doe it, that they may bring evill on their owne heads, the Lord lets them have their curſed wills, to their owne utter deſtruction and condemnation.

Sixthly, when God hath ſent all his Miniſters that ever he means to ſend: He ſent one Miniſter, and they would not heare him, he ſent another after him, and they would not hearken to him neither; a man would wonder, ſurely God will ſend no more; well, may be God in his great goodneſſe ſends another good man, and he does what he can, but the people will doe wickedly ſtill. Yea, but when God hath ſent all that he means to ſend, now he will ſend no more; as God did with *Judah*; *I have ſent unto you all my ſervants the Prophets, riſing up early and ſending them, ſaying, turne from your evill wayes, but yee have not inclined your eare unto mee*, Jeremiah 35. 15. when

God had sent all, then hee would send no more.

You will say, how can this be a signe? when God hath sent all that he meanes to send: who can tell that?

I Answer, Beloved, God may shew it plainly, that God hath sent even all that he meanes to send; when he blocks up the way, that more cannot be suffered to come to us, than those that are come, when such courses are laid, that ne're a faithfull one more is permitted to enter. When Gods faithfull ones are forbidden to preach, as *Paul* sayes, *They forbid us to preach*. When people will have *Pashur's* and not *Jeremiah's*. When there be Laws made, *Look yee speake no more in his name*. When they say to the Seers, see not, and to the Prophets prophesie not. When the good Levites are made to goe away, and to leave their owne places, as it was in *Jeroboams* time, *2 Chron. 11. 14*. Again, when the shadows wax long, it is a signe that the Sun is going down.

The reason why God will take away all his Starres when matters are come to this passe, is,

First, because it is but lost labour, and Cost cast away, to administer Physick to such patients whose diseases are desperate. My Brethren, God is a wise Phisician, and he knows whom he hath to deale with: when hee sees men rend in pieces his Prescripts, and pull off his plasters, and vomit up his wholsome potions, that he gives them for their good; hee gives them up for gone, hee will be their Physician no longer. This was the reason why God did leave *Judah*, *Thy disease is incurable*, *Jer. 30. 12*.

Secondly, because it is not onely lost labour, but it is worse than lost, to let such people have the Ministerie of the word: it makes them much worse. *Why should yee bee smitten any more? yee will revolt more and more*, *Esa. 1. 5*. why should yee be preacht to any more? yee will, &c.

Thirdly, because if men will needs goe on in their sinnes, God would rather they should do so without his Word, than with it: as a husbandman, if the ground be starke barren, he would rather never plough it, and sow it with seed, than to have it barren after the seed sown; when people will needs

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he wicked, God would rather have them doe all their vickedneſſe out of his ſight, than in it, *I wil caſt you out of my ſight,* Jer. 7. 15. God cannot abide to look upon a people, that will have their owne wayes; they anger him more, when they commit all their wickedneſſe under his Word; God looks towards a people when he ſends them his holy Word, hee looks upon them to doe them good, hee looks towards them in pittie, and calls them to repentance, that they may finde favour with him, and therefore, if they doe evil now, this provokes him more a thouſand times. A drunkard where the word is truly preached, an adulterer there, a muck-worm there, a proud perſon there, a prophane wretch there; I ſay, this angers him more a thouſand thouſand times. *The times of ignorance, God winked at,* Acts 17. 30. If your ſins were committed in blinde pariſhes, God would winke at you, in a manner, that is, your damnation ſhould bee leſſe. God would excuſe you himſelfe in ſome meaſure. Alas! poore Creatures, they know not what they do; let them have leſſe hell, they doe not deſerve ſo many plagues; he winks at the wicked that live without his Word: But you that live under the Word, he cannot winke at you; Hee will puniſh you to the full. O! Beloved, above all things the Lord cannot abide that people ſhould be wretched and vaine under his Word: But I will paſſe over this point. Thus yee ſee they are ſeven Stars, every Congregation had its Starre, every Church had its Miniſter.

Now in the next plae, wee ſee here that Chriſt hath theſe ſeven Starres. *Theſe things ſaith he that hath the ſeven Spirits of God, and the ſeven Stars.* Chriſt hath the ſeven ſtars. Chriſt is ſaid to have the ſeven ſtars, in five reſpects.

First, in reſpect that they have their Miſſion from him, ſecondly, in reſpect they have their Commiſſion from him, thirdly, in reſpect they have their abilities from him; fourthly, in reſpect they have their ſucceſſe from him, fifthly, in reſpect they have their protection from him; of theſe in their order.

First, they have their Miſſion from him. It is Chriſt that ſends

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sends forth all true Ministers: *As my Father hath sent me, so send I you*, Joh. 20. 21. it is Christ that sends Ministers to the Church, as he told Jerusalem: *Behold I send unto you Prophets, and Wise men, and Scribes*, Mat. 23. 34. *He called the twelve, and began to send them forth by two and two*, &c. Mat. 6. 5. So he called the seventy and sent them also, Luk. 10. 1. so it is Christ that sends Ministers to this day. True, the Church does ordaine them; I, but if they be not sent by him too, they are intruders. Now when he sends them, they are his Ministers, though it be the Church that puts them into Orders. As it is with a true Constable, though the Parish chuse him, yet he is the Kings Officer and does things in the Kings name; so it is with every true Minister, Christ hath the sending of him, he is the Minister of Christ, as the Apostle sayes; *Let a man so account of us as the Ministers of Christ*, 1 Cor. 4. 1. and therefore look what we do in our Office, we do it in his name. As he said, in the name of Jesus Christ, *rise up and walk*: So we say unto Gods Elect; in the name of Jesus Christ, rise up and walk. In the name of Jesus Christ repent of all your wicked wayes, and Beleeve, and though the world will not stir at our speech, yet they that are elected of God doe stir: they are none but the Reprobate, that lye still in their sins, sometime or other we get all the Elect for to hear us.

The use of this is; first, for comfort to us that are true Ministers, Christ hath the sending of us, therefore certainly hee will bee with us in all his errands, the world may bee against us, we may meet with many wolves: *Behold! I send you as sheep among wolves*; people may threaten and speak their words against us, a foot and a halfe long; what need we care for all their great Speeches, as long as Christ sends us? Christ will be with us for the good of his Elect, in all the course of our Ministry, be it short or be it long: Wee shall be usefull to them what ever the world doe: if there be any that belong to God, wee shall finde them out, no matter for others. Christ will be with us in the Pulpit, in the prison, in the dog-hole, if yee would put us into it, as Christ told his

Ministers, *Go and teach all Nations, Baptizing them in the Name of the Father, and of the Son, and of the holy Ghost; and lo I am with you to the end of the world,* Matth. 28. 19, 20. This is our comfort that Christ will be with us, and this is the Elects comfort, they shall be sure to finde him with us in our Ministry.

Secondly, if Christ hath the sending of us, we must be careful we doe his message, that we perform the work he sends us to doe, every messenger should doe thus; nay, Christ himselfe did thus, *I seek not mine owne will, but the will of the father which hath sent me,* Joh. 5. 30. If a Merchant should send a servant beyond Sea, to be a Factor for him, if that servant should go and trade for himselfe, to get monies for himselfe, and an estate for him'selfe, and neglect his Masters businessse, he may look for a cold welcome home: so when Christ sends us to bee Factors for him, to see what Soules we can gaine unto him; if we should now seek our selves, how to be rich, how to be some-body in the world, how to get preferment, and so leave his businessse undone; we may look for a cold welcome home, when wee shall be brought before God. Certainly, if Christ sends us, we should minde his work, glorifie Christ, labour to reveale Christ, to winne Soules to Christ; this is our businessse to doe. When *David* sent *Hushai* to *Absalom*, to be a Factor for him, wee see how well he did the message, he turned the counsell of *Achitophel* into foolishnesse, hee marred all that wicked wretches plots, he did all for *David*: so we should doe all for Christ, we should labour to turne the devills plots into foolishnesse; to undermine Satan, and where God hath any to save, wee shall prevaile.

Thirdly, if Christ hath the sending of us, wee must give him account when wee have done. When Christ had sent his Disciples to preach, they returned againe, and gave him account of what they had done, *Luke 10. 17. Lord even the Devils are subject unto us.* Lord I have done thus and thus, I have declared all thy whole counsell, I have kept nothing backe: I have done thy message, and such and such have heard.

Use 2.

Use 3.

heard mee, but such and such will not heare me. A messenger is bound to give an account unto him that sends him: nay the devill himselfe returned to give an account; when the Lord sent him to tempt *Iob*, he came againe, and told what he had done, *Iob* 2. 1. when the children of *Dan* sent spies to search the land, they came and gave up their account. The very devill may teach us this lesson, to goe and give Christ account of what we have done. We see there how they that had received the Talents, how they came and gave in their account, Lord thy pound hath gained ten pounds.

Use 4.

Fourthly, another Use is to you; what a great mercy is this, that Christ should send unto such as you be? If Christ had sent unto you, when yee had sought him and turned unto him, it had been very much, but that hee should dispatch messengers to you, when yee had not a thought of him, nay, when yee sinned against him, O what a great mercy is this? It was a great kindnes, that *Ioseph* would send unto his Father, and his brethren, and bid them leave all, and come in to the Land of *Egypt*, and willed them that they should not care for their stuffe, for the best of the land of *Egypt* shall be yours, yee know his Brethren were unkinde unto him. Beloved, *Ioseph* was never so unkindly dealt with by his Brethren, as Christ hath been by us, and yet that hee should send to such wretches as we are: O leave all, and come unto me, regard not your stuffe, regard not your profits, never trouble your selves with this thing and that thing, for all the best of heaven shall be yours. O what an infinite kindnesse is this! when he will send such treasures of his to us, by his Ministers. As *Ioseph* filled his Brethrens sacks with corne, which they carried to their Fathers house, in *Canaan*; to preserve them alive till they came over to *Egypt*: So the Lord Jesus Christ, hath put his spiritual treasures into a sack, and given them his Ministers to dispence them to their brethren, to nourish them, and preserve them, untill they come home to him: he fills his Ministers sacks every week for us, they come with sack-fuls of heavenly and divine truths every week to us, with sack-fuls of food to feed our soules an-

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to eternall life, and when that is spent, hee sends us every Sabbath more; and therefore how should wee esteeme a true Minister that comes to us from Jesus Christ! Hee is one of a thousand, as *Elisha* speaks, if there be a messenger with him, an interpreter, one of a thousand, to declare unto man his righteousness, then he is gracious unto him, *Joh. 33. 23.* that is, then is God gracious to us indeed; such a one is one of a thousand, such a one declares to us our righteousness, hee brings to us the righteousness of Jesus. This the Lord Jesus Christ sends unto us, when hee sends us a true Minister, hee sends us an excellent present, even his owne righteousness and merits, and the glad tidings of Peace, how we may live and be saved: So that we should be thankfull unto God, that Christ sends to us his Ministers, with such precious things. If the King should send to any one of us but five pound, O how would we wonder at it, who ever were the messenger, we would bid such a one welcome, and, what! does the King take notice of mee? such a poore man as I? who would have thought that ever hee should send such a token to mee? what a condescending is this! I tell thee, if the King should doe thus for thee, thou wouldest make very much of it, I, and talke of it too, where ever thou comest; nay, it would make thee glad, and a very joyfull man, and it would make thee thinke thy selfe highly preferred. O Beloved, and what a horrible shame is this, that the King of Kings, and the Lord of Lords, should send a messenger to us every day almost, not with five pounds a peece to every one of us, but with all the riches and treasures of heaven, to enrich us for ever, to make us happie for ever, Blessed that ever we were born, and yet that we should not be affected hardly! My Brethren, we that are the Ministers of God, wee come with heavenly and glorious things, every day from our Lord Jesus Christ: though wee have them but in earthen vessels, yet they are things that the whole world is but drosse and dung in comparison of, and therefore thinke how yee should come to Church; think how yee should come to hear

Sermons : Now J come to heare a message from Christ, now shall J heare an Embassadour from heaven, that will breake open Christs Letter to me , a reproofe from Jesus Christ , a counsell from Christ , Directions from Christ concerning the framing of my life, Lessons from Christ , how J may come to glory. O, sayes the Apostle, Hee hath given to us the Ministry of reconciliation with God : to wit, that God was in Christ reconciling the world unto himselfe, not imputing their trespasses unto them , and hath committed unto us the word of reconciliation. *Now then wee are Embassadours for Christ, as though God did beseech you by us, wee pray you in Christ his stead be reconciled unto God,* 2 Cor. 5. 18; 19, 20. q. d. Ah yee poore creatures, God and you are our, yee are enemies of God , by your evill works , the wrath of God hangeth over you, wrath for all your sinnes ; wrath for your Drunkenesse ; wrath for your Covetousnesse ; wrath for all your carnall courses ; yee lye under the wrath of God, wrath that will damne you , and undoe you for ever. Now the Lord of Heaven and Earth hath sent you Heralds of Peace, wee come Embassadours from the Lord of all glory, we have the word of Reconciliation, the word that we Preach , will make God and you friends, if ye will beleeve it. O, we pray you in Christ his stead consider of it, and bee reconciled unto God, heare our message, imbrace our Embassage : O doe not slight what wee say to you, we speak to you from Christ, doe not receive it as a word onely from our mouthes, but as indeed it is, the Word of the great God. This is the onely Word that can make God and you friends, O how highly does it concern you to submit hereunto !

How will this judge the world, that the Ministry of the Word, is no more regarded or heeded ! When God sends his Ministers unto people , and because forsooth , their flesh and blood does not like it ; they look little after it : Whereas this containes Eternall life, and if yee reject this, yee reject eternall life. J beseech you judge what J say : Do you meet with a reproofe, that crosses your corrupt lusts ? J pray you reason

ration the case thus with your own Soules, O let me not put off this reproofe, it reproves me of my drunken doings, it reproves me of my security, it reproves me of my sins : if I put it off, I put off the word of reconciliation : This is one of those truths, that comes to reconcile me to God : I stand out in rebellion, and defiance against God, if I doe not take it home. So of any other passage of the Word. Still when the Prophets would speak unto the people, this was their voyce, *The Lord sent mee* : so sayes *Isaiah, the Lord sent mee*; and *Jeremiah too, the Lord sent mee*. When they refused to hear what he said : O sayes hee ! *Surely the Lord sent me to speak thus unto you*. One would think it were enough to strike terror into the hearts of men, to put off any Sermon, any rebuke, any exhortation of Christs Ministers, when they know the Lord sends them. May bee, the Minister is as poore a creature as one of you ; O but remember who sends him, as Christ sayes, *hee that heareth you, heareth mee, and hee that despiseth you, despiseth mee, and he that refuseth me, refuseth him that sent me*, Luk. 10. 16.

Secondly, *Hee hath them*, that is, hee hath the giving of them their Commission, as they have their Mission from him, so they have their Commission from him too. They are not onely messengers but Embassadors. This Commission hath two things ; first, the heads of their Embassage, that Christ sends them to treat of. Secondly, the authority of their Embassage, that Christ invests them with.

For the first, the heads of their Commission, Christ hath the appointing of them, what they shall treat of, and they are five. First, they shall preach the Word. *Goe and Preach the Gospel to every creature*, Mark. 16. 15. Secondly, to remit the sin of all them that doe embrace the Gospel, *Joh. 20. 23*. that is, to pronounce all the Promises of the Covenant of Grace, and in particular, forgiveness of sins to all true penitent and beleiving Soules. Thirdly, to administer the Sacraments of the New Testament, to all the said persons, to whom the promises of Eternall life doe belong, for the assu-

ring of their hearts, concerning all the things of the Kingdome of God to them in particular, *Matth. 28. 19.* Fourthly, *To build up the Church of God, for the perfecting of the Saints, and the edifying of the body of Christ, untill they all come, &c.* *Ephes. 4. 12.* Fifthly, to shut the Kingdome of Heaven upon all that have an evill heart of unbeliefe, to goe on in their sinnes, and not to stoop to the Scepter of Jeius Christ, *Mark. 16. 16.* and in divers other places. These are the heads of their commission, that Christ will have them treat of in their Embassage unto men.

Secondly, now for the Authority that hee invests them with, it is not any carnall or earthly authority, to jet, and to vaunt, or to domineere, as though they were Lords, over Gods heritage, *1 Pet. 5. 3.* no, sayes Christ, it shall not be so with you. *But hee that is greatest among you, hee shall bee as the least, Luk. 22. 26.* and therefore I doe not here speak of any earthly authority: No, the Authority that Christs Ministers have, and they have it from him, is a spirituall Authority: namely, not onely to preach, and to declare forgiveness of sin, and to administer the seales of the covenant, and to build up the Saints, and to denounce wrath and damnation to all that continue in their unregenerate estate through impenitence and unbelif, but to do all these things with a heavenly Power and Authority, to have an Office under Christ for the doing of them, so as to be the very mouth of Christ, and that which they doe according to their commission from him, to stand firme and good, for ever and ever. *I will give power to my two witnesses. Rev. 11. 3. The Lord hath given me power and authority sayes the Apostle, 2 Cor. 10. 8.* You will say this is great power indeed, all the Kings and Potentates of the earth have not so great power as this, this is a power of life and death, not naturall, nor temporary, but Spirituall and eternall, this is a power not over mens Bodies but over their Soules, not in small matters, but either for salvation or damnation. This is a great Commission, how come they by such a great one as this is? O sayes Christ, I am able to invest

with them with as much as this comes to. *For all power is given unto me in Heaven and Earth.* Matth. 28. 18. *q.d.* I am able to furnish you with all authority and power, for you in my name, and preach you in my name, in my name bid people repent and beleve, in my name open heaven to all that doe obey, and shut it upon all that doe disobey, and I will make it good.

The use of this is. First, have the Ministers of Christ such a Commission from Christ? then they are the greatest Embassadors, that ever were, or can be. Embassadors of earthly Kings, have a great Commission, they represent the Kings person from whom they come, Alas, what are they to these? they come about petty things, about civill peace, or warre, and yet they are Lord Embassadors, they are Lords by their places, they are much respected among men. O then what great Embassadors, are the Ministers of Jesus Christ, that represent the King of Kings person, that represent the person of the Lord of Lords, that come to Treat of peace betweene God and Man, or of open Hostility betweene the Creator and the Creature? as *Paul* sayes, now then we are Embassadors for Christ, *As though God did beseech you by us, we pray you in Christs stead be reconciled unto God,* 1 Cor. 5. 20. that is, we have a very great commission, we represent the person of our Lord Jesus Christ, we come to treat with you about eternity, according as you heare us, or heare us not, so it will be with you unto all eternity, O consider what we have to do, you are enemies unto God from the womb, 'as long as your sins doe remain, ye are enemies still, welcome to set you at one again. Ye know the condition, yee know what the heads of our commission bee, if you will not hearken unto them, and submit, yee are damned for ever; if ye doe, blessed and happy are yee for evermore, was there ever such a great Embassage as this? as the Apostle sayes, *To make known the mystery of the Gospel, for which I am an Embassador in bonds* Ephel. 6. 19. 20. *q.d.* though the wicked and blind world, look upon me as a Schismaticque, and

Vse I.

a malefactor, and cast me into the prison, and here I am in bonds, they see no such thing in me, as an Embassadour of the great God, yet the truth is, though I bee in bonds, they shall know it one day to their cost, who I was, and what a commission I had, and what it is to slight it, and put it off. I am an Embassadour of the mystery of the Gospel, though I be in bonds.

Vse 2.

Secondly, Have some Ministers, such a commission from Christ? then let them learn how to behave themselves in their function. My Brethren, Christ hath committed unto us the custody of his own power, and authority; and therefore we are to exercise it in his name, our commission is to charge the great men of the world, *Charge them that are rich in this world, that they bee not high-minded,* 1 Tim. 6. 17. True, we are your servants for Jesus his sake, and wee are to be humbled, and to wait upon men of lowest degree, and to condescend unto men of meanest capacity, and there is a time when wee should for loves sake intreat, but the truth is too, wee have power to charge and command, *These things command and teach,* 1 Tim. 4. 11. *These things speak and exhort, and rebuke with all authority.* Tit. 2. 15. We must not betray the power and majesticall simplicity of the Gospel of Jesus Christ. We have Christs owne power and authority in our ministry, and therefore wee are to command you in his stead: as ever you will answer Christ, before his Tribunal at last day, neglect not those things, which we preach to you from him. Now we command you, Brethren, in the name of our Lord Jesus Christ, that yee withdraw your selves from every brother that walkes disorderly, and not after the Tradition which hee received of us. 2 Thes. 3. 6. True, we are inferiors to Kings, and Princes, and Magistrates, and the Nobility and Gentry of the land: There be thousands and thousands that are our Betters, in all civill respects, but our Embassage is above all.

The Lords own Power and Authority goes through the ministry, as a Trunk. As, the King may send a Command

to the greateſt Nobleman of the Kingdome by the hand of a meane man; and he is to hearken to it: though the meſſenger in himſelfe be his underling, yet his meſſage is above him, and he looſes his head if he diſpile it. So, beloved, we are over you in the Lord, that is in regard of our meſſage. Though we be your inferiors, and ſome of you be our betters, and wee are to ſtand with Cap in hand to you; yet yee looſe your ſoules, if ye will not heare us, and obey our Embaſſage. We muſt not bow to your humors, nor make the Spirit of Chriſt in the Goſpell to bend and comply with human luſts. If Princes and Potentates were by, we muſt not ſpare their ſins. *Nathan* deales roundly with King *David*. *Thou art the man. Jehu*, with King *Jehoaſaphat*, wrath is upon thee from the Lord, becauſe thou haſt helpt the ungodly, We muſt let all the world know that Chriſt whom wee preach, is above them all, wee muſt not prostitute Chriſts Scepter, ſo not at a Monarchs foot. If we be men-pleaſers, we are not the ſervants of Chriſt. We muſt not ſuffer Chriſts word to be bound, whoſoeuer is our hearer, whether high or low. We deſie popiſh Divinity that exalt their Antichriſtian Clergy, above the civill Magiſtrate. *Belarmine* *Martin* is but a ſoyſted ſtory. But yet in this ſenſe we are above all the Kingdomes of men, as God ſayes, *Behold I have put my words in thy mouth, and loe I have ſet thee this day over Nations and Kingdomes, to plant and to root up, to build and to throw downe.* Jer. 1.9.10. Let no man thinke we are fauſty, though we reprove the greateſt of you all, as long as we doe it in Chriſt, and from Chriſt, we are the mouth of the Judge of quick and dead, and he will make our words good; The meanest Sergeant in the Kings name dares arreſt the greateſt Duke. So, my Brethren, we come in the Kings name, in Chriſt his name, and therefore we muſt not be afraid of your faces, As *Paul* told *Philemon*. I have great authority in Chriſt to command thee, that which is convenient. *Philem.* 8. We have great authority to command every one of you, to doe your Duties towards God,
and

and man. We have Christ for our Anchor, and therefore he will be a wall of Brasse to us. We are his Embassadors, and therefore our Message is with great power.

Thirdly, Have we this Commission from Jesus Christ? then this may serve to condemne all such as doe not obey our Ministry. Though wee have all this authority, the very power of Christ himselfe in our mouthes, that equally binds King and Begger; Yet who obeys our commands? who stirs? who repents? who submits himself unto our commission? we have called for humiliation, but no man will humble himself: We have cryed for reformation, and amendment of life, but no man relents; wee have read our commission every week unto people, we shew them our Letters Patents from the Lord Jesus Christ, and they are counted as idle tales by the most. O what an indignity is this unto our Lord Jesus Christ! we are his Embassadors, and your standing out against us, is not against us, but against him, and hee will repay it. O, sayes the Apostle, *If any man obey not our word, By this Epistle, note that man,* 2 Thess. 3. 14. *q. d.* note him with a brand of infamy, note him as a Rebelle against Jesus Christ, look upon him as a wretched miserable creature, take heed of him, avoid him, withdraw your selfe from him, point at him, yonder goes a wretch, that will not obey the voyce of his Teacher, excommunicate him from your company, have as little to doe with him as you can. Be ye shie of such a man, certainly there is great wrath hangeth over him. So, beloved, if any obey not our Word, note such persons, note such Parishes, note all such families, the wrath of heaven hangeth over them, their stubbornesse, and hardness of heart is not against us, but against the Lord. These are notorious Townes, notorious people, that have Christs Embassadors among them, and yet will not be obedient, and yet how is our Embassage made nothing of! if Kings onely, and Princes, and Lords, and great men should make nothing of it, we should not so much wonder, because they are greater men, then those that God sends his Embassage by, and yet if they

where wife, and knew what they did, they durst not doe
 do, but every base fellow stops his care, and hardens
 heart, against the God of Heaven and earth, and will not
 heare our word: nay, men can hear their sins tipped up, and
 the Anathema's of Christ spread before their faces, and not
 be moved. They can heare that those very sinnes they live in,
 doe separate from God, doe adjudge them to hell, and shew
 them to be under the blacknes of darknesse, and the sentence
 of damnation, they can see it shewne them out of the word,
 which they cannot deny for their hearts, though they would
 were so faine, and yet they will not repent nor returne
 for they may have mercy. Not one drunkard will leave,
 nor one Mocker leave, nor one Covetous person, nor one
 senselesse wretch leave, they will have their owne wayes,
 as the Ministers of God what they can. We can get none
 to be awakened, none quickened, none stirred, none stam-
 ped to any purpose. Setting aside here one and there one
 that truly obeys the voyce of Gods servants, the whole
 country lying in ignorance of God, in the privation of
 his Spirit, unreconcilednesse with heaven, voydnesse of faith,
 wantnesse of grace and life, the nakednesse of an outward
 profession, having no true quickning within, nay the most
 senselesse wickednesse, drunkennesse, company-keeping, unruli-
 nesse, disorder, uncleannesse, lasciviousnesse, covetousnesse,
 mocking at the pure in heart, malicious alienation of spirit
 against the holy wayes of God. Nay since we have spoken
 to them in the name of the Lord, yet none will hearken to
 the effect that their soules may live.

Fourthly, therefore, I pray you let me adde one use more;
 doe but consider, how the Lord taketh this at our hands,
 that his Ministers are thus vilipended. They are in more
 danger of their liberty for reproving, then the wicked for
 committing of their sins. Are his Ministers his Embassadors?
 Can he will never endure that his Embassadors shall be
 abused. When the King of the *Ammonites* had abused *Dauids*
 Embassadors, that he sent him in love. *Sam. 10.* Ye know
 what

Vse 4.

what it cost, it cost about 20 thousand mens lives. The Romans slue the *Illyrians*, and the *Tarentines*, for mistaking of their Embassadors, and as *Cicero* sayes, our Ancestors sayes he, for this very thing destroyed all *Carthage*. For what how could Princes deale, with one another, if Embassadors should not goe safe, and be hearkened unto? Therefore Embassadors must be regarded. When *Scipio Africanus* tooke a ship full of *Carthaginians*, though he meant to rife all they had, yet when they said they were Embassadors, he would not meddle with them. True, they were not, they did but counterfeit, that so they might escape. But yet you may see how inviolable Embassadors were, the least indignity offered to them, was punished as if it had beene offered to the person of that Prince, that they did sustaine. Well then, how doe we thinke will the Lord take it at peoples hands, that his Embassadors are abused, and disobeyed, that people will not diligently come to them, and acknowledge their errands, and yeeld obedience to him: no Nation under heaven hath had more Embassadors from Heaven then we have had, and though some have hearkened to them, yet for the most part they meete with *Ammonitish* dealings, they are disfigured, and mocked, and laded with indignities, denyed to deliver their message, every paltry rascals complaint admitted against them, none walke in so much danger as they, none more shot at, then they: scarce any will heare them and submit to their Embassage, and those few that doe, are counted the onely factious people, and pestilent fellows in the land. O, what wrath is there against us for these things! For this very cause, the Lord plagued all *Judah*; even because they would not listen to Gods Embassadors that he sent to them early and late, as the Prophet speakes. *Jer. 29. 17, 18, 19. Thus saith the Lord of Hosts, Behold I will send upon them the sword, the famine and the Pestilence, and will make them like vile Figs, that cannot be eaten they are so evill, and I will persecute them with the sword, with the famine and with the Pestilence, and I will deliver them to be removed to all the Kingdomes of the*

the north, so be a curse, and a astonishment and an hissing, and a re-
 mance, among all Nations whither I have driven them. Mark
 : what is the reason, why God would doe this? Because
 we have not hearkned to my Word, saith the Lord, which I sent
 unto them by my servants the Prophets, rising up early and
 sending them, but ye would not heare sayes the Lord. This
 was the reason, why God would plague them so grievously,
 because they would not listen to his Embassadors, that he
 sent them for their good. The like we reade of the ten Tribes :
 the Lord powred his vengeance on them too for this very
 reason, because they would not heare his Embassadors, there-
 fore the Lord cast them out of his sight, and flung them away
 from being his people, and hee would never better God
 sent, the place is 2 King. 17. 13, 14, 15. The Lord testified
 against Israel and Judah, by all the Prophets & Seers, saying,
Turne ye from your evil wayes & keepe my Commandments and
my Statutes, according to all the Law which I commanded your
Fathers notwithstanding they would not heare but hardened their
hearts, like to the neck of their Fathers, and did not beleve in
the Lord their God, and they revolted his Statutes and his Com-
mandments that he made with their Fathers. Mark, this was the
 cause why the Lord was so angry with them, and removed
 them out of his sight. Because they would not doe as his
 Embassadors did command them in his name. Now as God
 hath let out his fury upon them for not attending to his Em-
 bassadors, so he hath done, and daily doth and will yet more
 doe upon us. For though for temporall Judgements, God be
 patient and forbearing, beyond all admiration, we feelee yet
 no Sword, no Famine, no Pestilence, we may be astonisht to
 see how long suffering he is. O if we had the grace to con-
 sider of it, neverthelesse the Lord is effusing out upon us the
 very dregges of his Cup, he sets us up for his eternall ire, he
 hath done converting of our hearers, he hath done blessing
 of our Sermons, he hath made us *Leammies*, and *Lorub-*
amites, and turned us into a generation of his wrath. You whose
 eyes God hath opened, whose hearts God hath inclined

unto him, whose Consciences God hath purged and Sanctified and made you Saints; Blesse him and praise his holy name, and make more of his infinit grace and goodnesse. For it is to be feared God will now adde no more to your number, he delivers people now to a reprobate sence, he resolves to be revenged on our land in fire and Brimstone, for the contempt of his glorious Gospell, that hath beene preached so long a time. He lets men fill up the measure of their sins, that those that are filthy may be filthy still, those that are drunkards may be drunkards still, those that are led with their lusts, shall be so still, to the intent that he may bring upon the world, all the fiercenesse of his spirituell and everlasting wrath, and that he may revenge the quartell of his Covenant, and the labors of so many Embassadors, whom he hath sent unto you, and ye would not heare. O that this might move some of your soules, that so ye might prevent this dreadfull judgement, and be plucked out like Brands out of the Burning.

Use 5.

Fifthly, Another Use is, are Gods Ministers, his Embassadors? then they must Preach no mercy at all, unto such as wilfully stand out against Jesus Christ. When *Antony* was a Rebell, *O* sayes *Tully*, it is not fit to send him Embassadors of Peace, to treat with him of Peace; as *Thesew* said once: *Goe*, sayes hee, and tell *Creon*, *Thesew* offers thee a gracious offer; Yet I am pleased to bee friends, if thou wilt submit. This is my first message: But if this offer prevaile not, look for me to be up in Armes. So, Beloved, Gods offers of peace have been made already, again, and again, and they have been rejected. Now his Embassadors must cry, Armes, Blood, and fire, and pillars of smoak. At the first God dealt with us, as *Tullus* with his Enemies, *Qua verbis componere potuit; armis non decrevit*: as long as hee could reconcile them with his word, they should not have his blows: So the Lord hath dealt with us, at the first he perswaded us with the promises of his Word, now seeing no more can be gotten in that way, hee will have his Ministers,

lay

lay the axe at the rootes, to hew down, and to destroy, and to slay people with the sword of his lips. Doe not wonder, when we preach hell and damnation to all rebellious soules; You will say, here is nothing but judgement, Preachers send us all to the devill, they preach as if they would drive us to despair: they should put in, except wee repent.

I Answer, it is enough now to understand it; when the Gospel hath been a long time in a place, Gods Embassadors must hold out the black-flagge; when *Tamberlane* had hung out his White flagge, and that would not doe, and his Red flagge, and that would not doe neither; then he hung out his Black flagge. Now look for no mercy. So, Christs Embassadors should doe. When *Paul* knew that the Gospel was contemned in *Corinth*, the white and red flagge had ceased to doe good; You see how hee hung out his black one. *Know ye not that the unrighteous shal not inherit the Kingdom of God. Be not deceived, No Idolaters, nor adulterers, nor effeminate, nor railers, nor covetous, shal ever inherit the Kingdom of God, 1 Cor. 6. 9, 10.* He does not put in, now except yee repent: no, no, now look for no mercy. So the Apostle *John*. *The fearfull, and unbelievers, and whoremongers, and others shal be cast into the Lake that burnes with fire and brimstone, Rev. 21. 8.* hee does not put in, except yee repent: if we should be ever putting in, except yee repent, and concluding with mercy upon condition of repentance, what would hard-hearted people say? O wee had a terrible Sermon to day but the Preacher gave us comfort in the clothe, he had a sweet bit at the last, and thus they heale all again. Nay, when people grow once to be stubborn, then Prophets have been so farre from putting in except yee repent, or any other tearm of mercy, that they used to meet with the peoples presumption of Repentance. So *Jeremiah*, and *Ezekiel*, and others, they threaten destruction to the wicked, and they adde this above all, though they cry for mercy, nay, though they fast, and could get *Noah*, and *Samuel*, and *Job* and *Daniel* to pray for them, yet they shall have no mercy: q.d. ye think

to avoyd these judgements, by repenting another day; no, no, when yee cry for mercy, yee shall not have it. When a Nation, or a Parish, or any people grow perverse, and have rejected the sweet tenders of mercy, Gods Embassadors are to look upon such wretches as rebels; no indenting with them more, no termes of peace more, as the Law sayes, with Pirates, and Traytors, and Rebels, the Law of Armes is not to bee observed, as *Baldus* speaks, they have broken the league, as *Florus* speaks: when *Spartacus* the Rebelle, desired an Embassage of Peace, hee would faine have *Crassus* contract a league with him, *Crassus* scorned the motion; when *Talsarnas* that egregious Robber and Traytor, sent an Embassador with treaty of Peace to *Tiberius* the Emperour, *Tiberius* took it with indignation, that hee should be so sawcy with him. No Embassage of peace is to be made with rebellious wretches; wee need not put in, Except yee repent, when we are to deal with such; No, no, when yee grow once to despise reproof, see you to that. True, if yee doe repent, who knows what God will doe? Though *Crassus* would not parlee with *Spartacus* about peace, yet when hee did repent indeed, hee received him to mercy. So will God doe with you. But in the mean time, know that the God of Heaven is at defiance with you, and all the curses in his Book, are directed against the face of you. Yee have played the deaf Adder, against the gracious tenders of mercy from day to day, and therefore see your damned condition. The Embassadors of Christ have not one tittle of mercy for you, if we could see you melt, and cry out, and down on your knees, and your hearts turne, and your spirits sink down before God, then we might say something unto you; therefore, Brethren, if the Ministers of the Gospel doe daily Preach more and more judgement, doe not think much, they ought so to doe.

Sixtly, and lastly, one Use to you that feare God, and beleeve his Embassadors, and are besought by them. Let mee say to you, as the Prophet *Isaiah* said, *Who is among you that feareth the Lord, that obeyeth the voyce of his servants, that*
walk-

walketh in darkneſſe, and hath no light, let him truſt in the name of the Lord, and ſtay upon his God, Iſa. 50. 10. that is, bee of good comfort, though all the world, and all the Devils in hell be againſt you, yet be of good cheare; what, although yee meet with never ſo many temptations, and feares, ſuch a fogge of them, that yee can ſee no light, yet it ſhall aſſuredly goe well with you. Though others have not come in at the preaching of the Word, yee have. Howbeit others will not reform, will not ſee the Lords hand liſted up, they will not acknowledge their ſins and ſinfull doings, and damned caſe, yet yee have. Yee have ſeen it, and felt it, and runne to the throne of Grace, and have ſought the Lord, according as Gods Embaſſadors have directed you out of his Word, yee have feared God, and obeyed the voyce of his ſervants, though others make a mock of ſuch as will bee ruled by Preachers; uſh, they ſhall not curbe mee, ſayes one, and they ſhall not controll me, ſayes another. What, does he thinke to lead me in a ſtring? Yet yee doe feare God, and yee dare not ſtand out againſt the Preaching of his ſervants, yee deſire that yee may ever praſtiſe their Word, and lead your lives according to it, what ever others doe. Bee of good chear, ſayes the Prophet, *The Lord is your GOD, and doe yee ſtay your ſelves on him.* The Doctrine that God hath ſent unto you by the Miniſtery of his ſervants, is the only Doctrine of Salvation, and therein yee ſhall find Eternall life.

REVEL. 3. 1.

Theſe things, ſaith hee, that hath the ſeven Spirits of God, and the ſeven Starres.

THeſe words are the Subſcription of the Letter, unto the Angell of *Sardis*, containing a deſcription of Chriſt, from whom the Letter is ſent. Now Chriſt is here deſcribed, according to the matter in hand, from two royalties of his;

his; first, *That he hath the seven Spirits of God*, that is, he hath the giving of the Holy Ghost, and all his gifts and graces to whomsoever he pleaseth; Secondly, *that Hee hath the seven Starres*, that is, hee hath the disposing of the Ministers of the Church. And this, I told you, is to be meant divers wayes. Christ is said to have the Ministers of the Church five wayes. First, hee hath the sending of them, they have their Mission from him. Secondly, hee hath the delegating of them, they have their Commission from him. Thirdly, hee hath the gifting of them, they have their abilities from him. Fourthly, he hath the prospering of them, they have the successe of their labours from him. Fifthly, hee hath the keeping of them, they are put into a place, continued, or removed, they have their liberty from him, and when they are put downe or silenced, it is hee that does doe it.

Doctr.

The two first I have handled already; first, that hee hath the sending of them; Secondly, that he hath the delegating of them. I come now to the third. He hath the gifting of them; look what good gifts and abilities they have, they have them all from him. As *Paul* sayes, *Hee hath made us able Ministers of the New Testament, not of the Letter, but of the Spirit*, 2 Cor. 3. 6. and this was one of the ends of his Ascension, as the Apostle sayes, *He ascended up on high, and led captivity captive, and gave gifts unto men*, Ephel. 4. 8. that is, this was one end of his ascending up to Heaven, that hee might send downe gifts unto his Church. Now what gifts does hee mean? True, hee sends gifts to all his true Members, but he meanes the gifting of his Ministers, as it followes: *And hee gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers, for the perfecting of the Saints, for the worke of the Ministry; and so forth*, vers. 11, 12.

And the truth is, it is not without cause, for of all men, wee that are the Ministers of Jesus Christ, have need of singular and rare gifts and abilities.

First, to open the Scriptures: The Scriptures are a great deep,

deep, and they have under the Letter, much admirable spirituall matter encoched, and many things are hard in them. *Peter* sayes, And a Minister is to open them, and to give out the sence, as it is said of the Priests, *They read the Law distinctly, and gave out the sence, and made the people to understand the Reading,* Nehem. 8. 8. Now if a Minister have not gifts from *Jesus Christ*, what madde work will hee make? the Scripture will be a clasped Book unto him, and a Fountain sealed up. Like the *Philistines*, that in three dayes could not expound *Sampsons* Riddle. It is said of *Christ*, that hee opened the Scriptures, *Luke* 24. 32. The Scriptures are shut, and contain Mysteries folded and lapped up, now the Minister had need of abilities to open them.

Secondly, to Teach; as a Minister is to open the Scriptures, which requireth great gifts: so, he is to teach the people out of them, to draw Doctrines out of the same, and this requireth great gifts too, to informe the judgement, to let out the light of the Word, to scatter the beames of the Sun of righteousness abroad, to dispell the darknesse of mens minds, to shine round about them in spirituall knowledge. This is a work of much ability, as the Apostle speaks to *Timothy*, the things which thou hast heard of mee, the same commit thou to faithful men, who shall be able to teach others, 2 Tim. 2. 2. and therefore it is called Prophecying. Despise not Prophecying, that is, despise not Teaching, a man had need of a speciall gift, to bee able to Prophecy; so, if a man would be a Teacher; when *Nicodemus* would expresse what an able Teacher *Christ* was, sayes hee, *Thou art a teacher come from God*. A man had need to be one that hath been with God, that would teach aright. There is a gift of fitnessse and aptnesse, without which a man cannot doe it. *The servant of the Lord must be apt to teach,* Tim. 2. 24. The Apostle tells us, there bee heapes of naughty Teachers in the world, a good teacher is a rare man, it cannot bee without all wisdom, as he sayes, *Touching every man in all wisdom,* Col. 1. 28. We are to teach people the learning of the holy, how to know God, how to

fear him, and love him. Wee are to teach people how to pray, how to walk in all holiness and righteousness of living: the great things of Gods Law, the deep things of the Spirit, the mysteries of Eternall life, to open the wiles of Satan, the mistakes of the hearts of men, the many by-ways of the soule, yee know sin is covered over with pleasures, and profits, and carnall reasons; and evasions, and we are to lay it out naked, as indeed it is. Gracious and godly courses, seem grievous, and irksome, and uncouth, and vile, and needlesse, and we are to discover the inward pleasure, and commodity, and necessity and glory of them, and therefore we have need of abilities.

Thirdly, to Convince, yee know how the heart does use to put off the Word, and if it meet with a doctrine, or a reproof, or a precept, that it does not like, it will deny it, it will cavill and carp, O, it is false, as *Johanan* and others said to *Jeremiah*, it is false, you doe not say true, wee will never beleve it. When wee paint out a drunkards damned estate, he is ready to gainsay it, or an adulterers, he is ready to except, people contradict such passages of the Word, as are against their lusts, and they give us very little better then the lyc, many times, therefore a Minister should bee able to convince, that he may be able by sound doctrine, both to exhort, and to convince the gain-sayers, *Tit. 1. 9.* when people are subject to condemn us for harshnesse, and hard sayings, and that we doe not preach *placencia* enough, we must be able to use some speech that cannot be condemned, *Tit. 2. 8.* when a Minister preaches weakly, Sermons are like wide nets, or rotten threads, that the Birds may get through or break, this is not able preaching, as *Zwinglius* said of *Carlostadius*, when he heard him disputing weakly against consubstantiation, O, sayes he, I am sorry that so good a cause should have such a weak defendant. It is said of *Apollon*, that hee mightily convinced the Jewes. *Stephen*, the University-men there, that came huddling about him, they were not able to withstand the Spirit, and the wisdom by which hee spake,

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Act. 6. 10. it is the promiſe of our Saviour, *I will give you a mouth and wiſdome, which all your adverſaries ſhall not be able to gaineſay, or reſiſt.* Luk. 22. 15.

Fourthly, to move the affections, Miniſters have need of abilities to move the affections of their hearers; not only to informe their judgements, but alſo to work upon their affections, not onely to enlighten their underſtanding, but alſo to ſtirre up their hearts, as *Peter ſayes, I think it meet as long as I am in this tabernacle, to ſtirre you up,* 2 Pet. 1. 13. a Miniſter is to ſtirre up his people, to ſtirre their hearts and affections: hee may preach a whoſome Sermon, and the hearers bee like Mill-poſts, and not ſtirred a jot: *Paul laboured to ſtirre affections too: Knowing therefore the terror of the Lord, we perſwade men,* 2 Cor. 5. 11. that is, wee labour to work upon your affections, and therefore Chriſt ſent a Sera- phim with a live coale unto the Prophet *Iſaiah*, to touch his lips, *Iſa. 6. 6.* he had need of live coales in his lips, to fire the affections of his auditory; So, hee ſent the Holy Ghoſt down upon his Apoſtles in fiery tongues, without this the information of the judgement is little worth. Religion conſiſts more in the will and the affections of men, then in any other faculty of the ſoule. I confeſſe the Miniſter muſt ſhine too; I, but he muſt heat too. *John the Baptiſt* was a burning and a ſhining light.

Fifthly, To ſpeak *Pro re nata*, a Miniſter hath need of extemporary abilities, ſometimes hee ſhall bee called before Councils, hee preaches ſuch doctrine as angers the world, and therefore he is in danger, to be had before Councils, and therefore hee had need to have an extemporary faculty, that he may answer as hee ſees cauſe, as Chriſt ſayes, *When they deliver you up, take no thought, how or what ye ſhall ſpeak, for it ſhall bee given you in that ſame houre, what ye ſhall ſpeak,* Math. 10. 19. ſometimes to preach upon ſhort warning, as *Auguſtine* did, when hee relied upon his Brother *Securus*, to Preach for him, hee not comming, hee was faine to goe up *extempore* himſelf, and ſo hee preacht upon the 95

Psalm; So, when there was a suddaine judgement of God that fell out there in *Hippo*, though *Augustine* had Preached twice that very day before, yet he went up again, and Preached the third time: O, sayes hee, doe not wonder, my deare Brethren, *Si hodie ter Sermone[m], &c.* doe not wonder that I preach thrice this same time, it is not without cause, &c. Again, a Minister may be put upon it as *Philip* was by the *Eunuch*, concerning the meaning of a place of Scripture to speak of it at first sight, and a Minister must not only have this knowledge in his note-book, but in his lips; that is, to be in a readinesse upon every occasion. His lips must preserve knowledge, *Mat. 2. 7.* Sometimes he may come among his people, he may light upon their company by chance, now if he have not good abilities, he cannot doe the part of a Minister. As *Paul* sayes, *I long to see you, to impart unto you some spirituall gifts*, *Rom. 1. 11.* A Minister when hee sees his people, he should be a well-stored man, to impart some spirituall thing or other to them; a word of Instruction, a word of Exhortation, a word of Admonition, when he does but see them, he should be able to drop something among them.

Sixtly, to observe seasons, to be able to make choyce of speciall Texts for speciall occasions. For howsoever all Scriptures are full of Divine and Heavenly truths; yet some Scriptures fit some persons and some occasions better than othersome. *Aarons* bells must be wisely rung, sometimes in one tune, sometimes in another as the occasion serves. A Minister is to change his note, as the circumstances doe require. A Steward in a family must have as well wisdom to minister every one his portion in due season, as fidelity to dispence his Masters goods. A word fitly spoken in due time, is like Apples of Gold in pictures of Silver, *Prov. 25. 11.* The very Heathen man commends much *ἡ ὀρθὴ ῥήσις*, when a man speakes in due season. *St. Paul* had this gift, in all his Preaching to ponder all circumstances, who, and what, and where, and when, and how. *I made my self a servant unto all, sayes he, that I might gain the more, To the Jewes I became a Jew that I*
might

might gaine the Jewes: to them that are under the Law, as under the law, that I might gaine them that are under the law. To the weak, I became as weak, that I might gaine the weak: I am made all things to all men, that I might by all means save some, 1 Cor. 9. 22. So Beloved, we are the Ministers of God, and we need of abilities to fit our Doctrine to the present time and occasions and persons, that we may profit hearers. When the Apostle came to *Athens*, he tooke his Text according to the present hint. He found an Altar with this inscription, *To the unknown God*, and so he spake of that. *Act. 17. 23, 24.* He tooke occasion from thence to speake of the God of Heaven and Earth to them. When our Saviour Christ saw the woman of Samaria come to draw water, hee tooke opportunitie to preach unto her of the living water. *Joh. 4. 10.* Ministeriall gifts are for this very purpose as the Prophet sayes. *The Lord hath given me the tongue of the learned that I should know how to speake a word in season.* *Isa. 50. 4.* It is noted of *John Baptist*, that when he saw the Scribes and Pharisees came in to heare him, he had about with them. *O generation of Eaters, who hath forewarned you to flee from the wrath to come.* *Mat. 23. 35.* What do you make here? ye are Hypocrites, ye are vile wretched persons, repent or else you'll to hell. This was now in due season. So when a Drunkard comes in, we should let fly at him. Weeper and howle yee drunkards. See what God saies of you: to whom is it wo but to you? See what the Scripture sayes of your courtes, *ye shall never inherit Gods Kingdome, none of you, as the Apostle speaks.* So, when Whoremongers step in, we should give them their doome, O ye Whoremongers and Adulterers, God will judge you one day. This is like the former and the latter Raine. Then it comes, when the ground hath need of it: So when a Minister observes seasons, then the word comes, when the soule hath need of it. It comes pat, as we say, Then people may see a speciall providence in it. I see a speciall providence of God that the Minister should speake of such a Theme this day, that he should hit so right upon my sin; when a mans heart hath bene freezing, then to come to Church and there heare

of it againe : When a man hath been swearing and lying, then to turne into the Preacher, and here of that very sinne, and the danger of it, and the damned estate of the committers of it : When a man hath beene thinking to do evill, then to sit in his seat and heare his evill ript up, and all his secrets laid open, and woe to you wretch, that devise evill, the Lord knowes your devilish intentions, ye are thinking to be revenged, but God will be revenged on you, ye are minding to go by-and-by to such a piece of villany, but the Lord will find you out. This is preaching in season. So when a soule cannot be cast downe, but when he comes to Sermon, there he meets with his owne case, his temptations are treated of, wine and oyle is powred into his wounds, this is to preach in due season : O what gifts had a Minister need to have ! He had need of daily influence from God : Daily instincts, that God should guide his tongue and his heart. Now, Beloved, it is Christ alone that gifts all his true Ministers. J will be with thy mouth, sayes he to Moses.

Use 1.

The use of this is. First, here we see that a Minister had not need be a foole, no; no, he that winneth soules, is wise, *Prov. 11.30.* he must be a wise man that would be a Minister, it requires more then humane wisdom to catch soules, when the heart hath so many put-offs, so many deceits, so many strongholds, so loth to obey the word, so subtil to invent excules, so crasy to thrust away the truth ; There is some wisdom required to catch fishes, and birdes, and vermine ; how much more, to catch men ! who is sufficient for these things ? The Best of us all may blush to thinke how unfit we are to be Ministers. O how should we blesse God, if he fit any of us in any suitable measure ! and when we have done our best, we had need to goe home, and downe on our knees, and cry shame on our selves for not doing better.

Use 2.

Secondly, Then they are none of Christs Ministers that are not gifted for this mighty worke. Will he send a foole on such a waighty Message as this is ? He that sendeth a Message by the hand of a foole, cutteth off the feet and drinketh dammage, *Pro.*

26.6. That

16. 6. That is, if a man have a businesse of any great importance, hee had not need to imploy a foole in it, lest he suffer great dammage. It is all one as if one should chop off ones feet, and then bid him go on our errand. O, Beloved, preaching of the Gospel is a work of infinit importance, the humbling of mens hearts, the convincing of Coniencies, the converting of mens Soules, these are great businesses, doubtlesse they are no Foles that Christ sends of his errands. True, all Christs Ministers are not alike gifted, some have meaner gifts then others have, but he that hath least, he is fitted in some measure to dispence divine mysteries, to call home Gods elect, to build up the called, to judge all his hearers, to stop the mouthes of gain-sayers, to hew downe the obstinate, to shew unto men the things belonging to their Peace, to give the Saints their due, and the wicked their due. That a good man cannot come, but hee shall have heavenly meate to feed on: Nor a wretch neither, but his Ministry will single him out and give him his bit to chew upon. He that cannot doe this in any measure, he is none of Christs Ministers. Surely he will not send such a Message by a foles hand, but either hee makes him a wise able man, or else he runs without his sending.

Thirdly, then my Brethren, hence we learn whether to go for gifts, if we would be enabled to our calling, let us go to Jesus Christ that hath the seven Stars in his hands, he can make our influences strong, and our light and heat mighty, he can give us a gift of boldnesse to feare no mens faces. Hee can untie our stammering tongues, that we shall have liberty in speaking. He can make our tongues a sharpe sword. He can make us sons of consolation unto some, and of thunder unto others. If we want knowledge in the myserie of Christ, let us make our wants known unto him, and he will instill into us. If we want words, he can make them flow in unto us. If we want affections, hee can purge away our iniquities and fire our hearts & lips. While the Apostles were together at Prayer, *Act. 1. 14.* suddenly the Lord Jesus sent them the gift of the hol^y Ghost in fiery cloven tongues, *Act. 2.* While Paul and Silas were praying in the prison
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Vse 3.

the Lord backe them from Heaven, and woulde them in straits of turning the heart of the Gouernour. Let us pray, then, not only in our Pulpits before our Sermons; but also in secret, God giveth the greatest gifts in secret, and like man revealeth himselfe apart: as secret meales make a fat body, so does secret prayer, it makes a well-liking soule.

Vse 4.

Againe, that should teach us to stirre up the gifts that hee gives us: We should labour to put them forth, a man may lose the benefit of Christs gifts, for want of rousing up himself, and putting of them forth, as Paul sayes to Timorhy, *I put thee in remembrance that thou stirre up the gift of God, which is in thee, by the putting on of hands.* 2 Tim. 1. 6. we must stirre up the gift in us. When Father *Isa* would prophecy to his Sons, hee stirred up his spirit with savory meat. When *Elisba* would Prophecy before the three Kings, he called for a Minstrell to stirre up the spirit of Prophecy in him, *Deborah* cries, *awake, awake, Deborah; awake, O my soule,* sayes *David*, When Christ would pray to his Father, the Text shewes, how he stirred up himself, *These things saith Iesu, and lift up his eyes to heaven.* Joh. 17. 1. Hee lift up his soule and his spirit, as *Sampson* went and shooke himself, if his spirit had been in him it had been well; but like a foole hee had driven him away. But it should seeme, when he had the spirit in him, this was his wont, hee shooke himself as at other times, hee used to stirre up the Spirit in him; so wee should stirre up the Spirit in us, wee should rouse up our gifts, like sparkes out of the ashes, and bestirre our selves soundly, to misse using of them, lets them warpe and wane.

Vse 5.

Againe, wee should labour to relye more upon Christ, we trust too much to our notes; but O if wee could trust more to Christ, thats warmest matter that comes down from heaven in the speaking, not that wee should leave all without study, till wee come into our Pulpits: No, prepare as much as wee can. But then if we would trust in Christ for his present assistance, and yearn up to him for prompting, it would make our Ministry more lively. When a Sermon is an effect

fect of Faith, that's it that does moſt good : then Chriſt's Spirit Preaches, and not wee, as the Prophet *David* ſayes, *The Spirit of the Lord ſpake by mee*, 2 Sam. 23. 2.

Again, this ſhould teach the people of God, if they would have their Miniſters inabled indeed, to doe their ſoules good ; that they ſhould pray for them, that Chriſt would more ſurniſh them. How often does the Apoſtle tell the people, that Miniſters might have greater gifts, if they had a heart ! O ſayes hee, *Pray for mee, that I may have utterance, and that I may ſpeak boldly, to make known the myſtery of the Goſpel*, Ephel. 6. 19. q.d. If yee have a heart to pray, J doe verily think that J ſhall bee the more aſſiſted, a great deale. Our Chariot drives the more heavily, becauſe it wants the wheels of your Prayers, and the truth is, God uſes to puniſh people thus, that becauſe they are dead and dull, and have no heart, and are weary of the Word ; therefore hee with-holds from the Miniſter on purpoſe, to plague them back again ; as God told *Ezekiel*, *Son of man, thou ſhalt be dumb, and when thou wouldſt reprove, thou ſhalt be tongue-tyed, thy tongue ſhall cleave to the roof of thy mouth* : now mark the reaſon ; why ? *For they are a rebellious houſe*, Ezek. 3. 26. Mark, it was long of *Judahs* finnes that the Prophet *Ezekiel* was tongue-tyed and locked up : An excellent Miniſter, and yet ſtrained for the peoples finnes.

O, Beloved, J will tell you what would enlarge our hearts and our gifts towards you. Firſt, if you would more flock to the Word, and attend. It is ſaid in *Matth. 5. 1. 2.* That Chriſt ſeeing the multitude, *Hee opened his mouth*, that is, he was the more enlarged to Preach, upon the ſight of ſuch a great auditory. Who would not caſt his net amidſt multitudes of fiſhes ? The Text ſayes, *When Chriſt ſaw the multitude, hee had compaſſion on them*. So, if Miniſters could ſee all their Pariſh come in, all that might hear ; the ſight of ſuch a multitude would ſtirre up pity. O would wee think, O what a goodly company is here ! O it is pity but they ſhould have ſomewhat, O if J could win ſome of you. There may

bee a lust in this thing, and wee must take heed of it too, lest we be tickled with flockings, or discouraged with thin Pewes. This is pride, but yet there is a truth in this. What a shame is it, that there should bee fewer of our own Parish every Lecture-day, than of strangers? Is it not just with God to make the breasts dry, when the Children care not for suck-
ing?

Secondly, if God had more among you to bee sayed, as God said to *Paul*, concerning *Corinth*, *Bee not afraid, speak, bold not thy peace, I am with thee, and no man shall set on thee to hurt thee, I have much people in this City*, Act. 18. 10. This opened *Pauls* mouth, this made him finde abundance of assistance from Christ, because God had much people there.

Thirdly, if you would hear with alacrity, and with a ready and a greedy minde. When *Cornelius* and his company were all listening, and earnest to hear, and to hearken, O say they; *Speak Peter, wee are all here before God, to hear every thing thou speakest. Then Peter opened his mouth*, Act. 10. 33. 34. But when people look dully, and blockishly, and sit sleepily and drowsily, as though they were weary of hearing, and cared not whether they heard or no; Nay, this is the reason why the Devils instruments are so bold to oppose the Ministry of God, they see they are not much cared for, none but here one, and there one, a sort of precise fooles: whereas, if people would bee eager to hear over all the land, they durst not meddle with them, as it is said of our Saviour, the Chiefe Priests, and the Scribes sought to destroy him, but they could not finde what they might doe, *For all the people were very attentive to hear him*, Luk. 19. 48.

Fourthly, if yee would bee fruitfull in obedience, and in learning; this would put life into our Prayers at home, this would quicken our labours and paines in the Pulpit. The very hope of having fruit, made *Paul* very eager to come to *Rome*, Rom. 1. 13. The very thought that the people are gracious, and godly, and fruitfull carries the Preacher beyond himself. Nay, its strange to consider, how, when the Minister

miſter knows hee hath but one underſtanding judicious hearer, one gracious Soule in his Pariſh, it provokes him very much, it makes him look about him the more, a great deale: How much more, when there be many ſuch? But when a Pariſh is ſenſeleſſe, and heavy, and froward, it is unſpeakable to conſider how it ſtraightens a Miniſter. Let a man be to pray in a meeting, where they bee graceleſſe, and dull, and hardly any almoſt godly, hee cannot tell what to ſay almoſt, hee is not himſelf. Whereas, if he were to pray among them that hee knows can ſavour gracious things, there hee hath more liberty to let out himſelf.

REVEL. 3. 1.

Theſe things, ſaith hee, that hath the ſeven Spirits; of God, and the ſeven Starres.

And the ſeven Starres.

They have their gifts and abilities from him. Now I proceed on to the fourth. *That he hath the prospering of them*: They have the ſucceſſe of their labours from Jeſus Chriſt. Chriſt bids us preach, Repent, repent, but it is he that muſt give Repentance; So, *Paul* preached to *Lydia*, and had good ſucceſſe, for the text ſhews how ſhe was converted by his Miniſtery: But, it was God that opened her heart. As *Rebecca* cookt the Veniſon, but *Iſaac* gave the bleſſing. So we may cooke the Word for you, but the bleſſing is in Chriſts hands, as the Apoſtle ſayes. We are Miniſters by whom yee Beleeved, even as the Lord gave to every man, 1 Cor. 3. 5. that is, when wee preached among you we had good ſucceſſe; you beleeved. What? as we would our ſelves? No, Alas we would faine have had you all to Beleeve: but even as the Lord gave to every man, the ſucceſſe was as he wou'd; ſo to ſome he gave only conviction by the word to ſome onely knowledge, to ſome good reformatiions, to ſome a true faith. It was as he was pleaſed to give to every man. So when he

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preached unto other *Gentiles* he confesses, looke what good
 successe he had, he had from Jesus Christ. J will not dare to
 speake of any of those things which Christ hath not wrought
 by me, to make the *Gentiles* obedient by Word and deed.
Rom. 15. 18. That is, as who should say, that the *Gentiles* did
 heare me, that they were brought to obedience in word and
 deed, that J had so good successe in my labours; God forbid
 I should say or thinke it was my doing. J dare not say so for
 a world. No, no, It was Christ, and hee alone that did worke
 by me as his poore Instrument. J have all my good successe
 from him. The successe is meerly as he will. If he will be
 pleased to give so good successe, *Peter* shall convert 3000 at
 one Sermon. But if he be pleased to deny a good successe,
 the Prophet *Esay* shall preach in the reigne of 4 Kings, about
 fourescore yeares and convert hardly one, as he sayes to Israel,
 as the Apostle quotes him. *All the day long I have stretched
 forth my hands unto a disobedient and a gain-saying people,*
Rom. 10. 21. All successes are of God, and therefore much
 more successe here. Let it be in any calling. As for Example,
 Fishing; that when a man goes a fishing, hee finds good suc-
 cesse, this is of God. *Simon* and his company toyled all night
 and took nothing. But when Christ came and gave them good
 successe, then they inclosed a great multitude of fishes, two
 shipfull of fishes at one draught, *Luk. 8. 5.* So when a man
 runs, who shall get the Goale; the man may runne, but whe-
 ther he shall get the Goale, that he cannot tell. When a man
 fights, the man may fight, and bee the better man of the two,
 but whether shall overcome, that is uncertain unto them; the
 successe is of God, as *Solomon* sayes, *The race is not to the swift,
 nor the battaile to the strong, nor riches to the wise, time and
 chance happens to them all,* *Eccles. 9. 11.* That is, not as though
 the swift doe not sometimes get the race, and the strong the
 Victory, and wise men riches, yea they doe many times;
 namely, when God gives successe, otherwise they doe not.
 How many times doe men goe about businesses, and in
 all likelihood, they might hit well, yet how often doe
 they

they not ? The Lord will have us ſee that ſucceſſe is from him.

Now if it bee ſo in outward things, how much more here, in other things, the worke is more in the mans hands, and the thing is traceable to him, but it is not ſo here : We may labour to convert Soules, but this work is not in our hands, the uſing of the meanes, the Lord Jeſus Chriſt puts that into our hands ; but the doing of the deed, the ſucceſſe is onely from him.

Fiſt, Becauſe wee are nothing in this worke. We may be ſomething at other workes, wee may ſtudy, and in an ordinary providence we may make a Sermon. But when we come to Preach, it is not an ordinary providence that will make us to convert ſoules; no, here we are nothing, *Paul* may plant, and *Apollos* may water. Now marke what followes, hee does not onely ſay, it is God that gives the increaſe. *Paul may plant, and Apollos may water, but God gives the increaſe,* 1 Cor. 3. 6. That is, all their ſucceſſe and all the fruit of their labour is from God : That is not all hee ſayes ; But in the 7. th verſe, ſayes he. *Neither is hee that planteth any thing, nor he that watereth any thing, but God that giveth the increaſe.* As if he ſhould ſay, as excellent gifts as theſe men had, they did nothing in this worke, the whole ſucceſſe is of God. Be- loved, we can but ſet before you, Life and Death, we can but tell you thus yee will be damned, and thus and thus yee may be ſaved ; but it is God that muſt bleſſe this unto you ; Other- wiſe we can doe nothing. Wee may Preach our hearts out ; and yet you'l to hell, doe we what we can, except the Lord break your careere. *Eliſha's* man could lay his Maſters ſtaffe upon the child, but the child ſtirred not, till *Eliſha* came him- ſelfe, and then the child was raiſed. So wee can but lay our Maſters ſtaffe upon your dead ſoules, But except our Maſter come himſelfe, ne're a dead ſoule will ſtand up : what is all our Preaching, and dreſſing up of our Sermons, like the rig- ging of the ſayles, that's nothing except the wind blow. The Spirit of Chriſt is the wind, except hee blow upon you, wee

Reaſ. I.

are nothing : the tampering on the Organs is nothing, but when the breath comes, then there is musique ; So, we may keep adoe to turne your hearts, but till God breath into you, there is nothing done. True, the preaching of the Gospel is, a very powerfull thing ; J, when Christs arme goes along with it, it is the sword of the Spirit, but if the Spirits arme be not with it, we may brandish it here every week, and doe little : as *Scanderbagge* said : One hearing what mighty tears *Scanderbagge* sword had done, lent for it, and when he saw it, he made nothing of it : Is this the Sword that hath done such great exploits ? Whats this Sword more than other swords ? O, sayes *Scanderbagge*, I lent thee my sword, but not my arme, that did handle it. So, my Brethren, the word which wee preach, is but Christs sword ; God lends you his sword many times, when he keeps his arme to himself, and so nothing is done. So then, we are nothing, and therefore all successe is of Christ. First, our wills are nothing to doe it, we may will to doe you good but Converts cannot bee made by our wills, as the Evangelist sayes, *Joh. 1. 13*. Secondly, our paines and labours are nothing ; we may labour and take paines, but look *Esa. 49. 4*. Thirdly, our gifts are nothing ; who had better gifts than Christ had, as hee was man ? and yet that would not doe it, *Joh. 1. 2. 38*. Fourthly, our Prayers are nothing, they may doe something, sometimes, but except God be pleased to give successe, they are nothing. *Jeremiah*, prayed, *Jer. 14. 7, 8, 9*. yet the Lord told him, that should not doe it, *ver. 11*.

Reas. 2.

Secondly, the Conversion of Soules, is a supernaturall work ; we that are Ministers, preach to make men new creatures, to turn Leopards into Kids, as if we should preach to make Blackamores white, the dead alive, which is a work for God alone to doe, and therefore the successe must needs be from him, Alas, what are we able to doe ? as the Apostle sayes, *You are Gods workmanship in Christ Jesus, created to good works*, *Ephes. 2. 10*. We are his instruments, that's true indeed, but yee are his workmanship, you are the Epistle of Christ,

Chriſt, adminiſtered by us ; *Written, not with Inke, but with the Spirit of the living God, 2 Cor. 3. 3.* The Epistle of Chriſt, but miniſtered indeed by Chriſt, his is the hand, wee are but the pen ; when we bid you repent, and beleeve, and be holy, and godly, and heavenly minded men, deny your ſelves, be dead to the world, and alive to God, come out of Satans power, come into Chriſts Kingdom : It is like *Ezekiels* bidding of the dead bones to gather fleſh, and ſtand up living men. All the ſucceſſe muſt needs be of God.

And therefore what does this teach us ? The Uſe of it is : Firſt, That we that are the Miniſters of God, can but make tryall whether we can convert our people, or no ; as the Apoſtle ſpeaks, proving it at any time, God will give them repentance, *2 Tim. 2. 25.* ſo it is in ſome of your Bibles, ſo, we muſt make prooſe : we muſt try ; come into the Pulpit every week, and try, ſharpen our nailes as ſharp as we can, and ſtrike them as farre in as we can, and ſo try, often try, as the wiſeman ſpeaks in another caſe, *In the morning ſow thy ſeed, and in the evening let not thy hand reſt, for thou knoweſt not whether ſhall proſper, this, or that, or both, Eccle. 11. 6.* So *Jeremiah* did, hee would try : firſt, hee went to the poorer ſort, to ſee whether they would hearken unto him ; when he had no ſucceſſe there, then thought he, I will try the great men, *I will get mee to the great men. Jer. 5. 5.* we ſhould make aſſayes, we doe not know, may be God will give us good ſucceſſe, we muſt make aſſayes, as it is ſaid of *Paul* and *Silas*, *That they aſſayed to goe into Bithynia, but the Spirit ſuffered them not, Act. 16. 7.* O, thought they, here bee a great many ſoules in this Countrey, we will try, whether there be any for Chriſt, yea, or no. Indeed, they found that they had no ſucceſſe in their attempt. But they made an aſſay though.

Secondly, This teacheth us to wait, though we have not ſucceſſe preſently, yet we ſhould wait, all ſucceſſe is from Chriſt, and therefore it is fit we ſhould wait for it, and therefore a Miniſter is commanded to, be patient. *The ſervant of the*

Vſe 1.

Vſe 2.

the Lord must be gentle to all men, apt to teach, patient, 2 Tim. 2.24.g.d. He hath not the successe in his own hands; to have it when he will; no, though he doe no good yet, nor yet, hee must be patient. He is not apt to teach poore people else, except he be patient, as he is not fit to teach a dull Schollar, that is over-hasty. And therefore, my Brethren, though we have lost all our labour hitherto on the most of you, yet now again we speak to you, come, will ye yet go to heaven? Come are ye yet in the minde to hearken and obey? Wee come to you once more, will ye yet, &c. as *Jeremiah* sayes, *Woe unto thee, O Jerusalem, wilt thou not be made clean? When shall it once be?* Jer. 13. 7. Beloved, wee are dull Schollars in Religion, and people are hard to take their learning in this kind, and therefore if wee would be apt to teach, wee must be patient, what though we see no good yet, this must not make us out of heart, or to grudge our paines, we must be patient still, wee are to think, may be the next time J preach God will give me good successe, *Isaiah* and *Paul* gave not over, though they had cause to complain.

Use 3.

Thirdly, This may serve to condemn all the world, whether the Gospel comes, and specially us hereabouts, that doe not let Ministers have any good successe, you will say, how doe J make this use of it? If all the Ministers successe be from Christ, then one would thinke, this were an excuse unto people.

J answer; no, the meaning of the Doctrine is this, that the people are so contrary to the Word, such enemies to the wayes of Jesus Christ, that a Minister can look for no successe, except the Lord turn their hearts: This is the meaning of the point. Does this excuse any? what, does your enmity against Christ and all goodnesse afford you any excuse? nay, this aggravates your sin. Now this is the meaning of it. As Saint *Paul*, when he spake, how little successe he and all the rest of his fellow-Apostles had, hee layes the blame upon the people; *All the day long, I have stretched out my hands against a disobedient & a gainsaying people, Rom. 10. 21.*

So

So the Prophet *Iſaiah*, from whom theſe words are taken, complains of the unfruitfulneſſe of his Miniſtery, as being the peoples fault, and therefore hee complains of them unto God; *Lord who haſt believed our reports*, *Eſay. 53. 1.* The conſcience of man knowes this to be true, for hee knows he ſinnes willingly, and he knowes he would not doe otherwiſe, hee daily feeleth Gods Spirit haling him to good, and telling him he ought to live thus and thus, and yet he is loath and will not, he inclines the other way, and rather would do as he does, then as he knows God would have him: what is this but contempt? and indeed this is the great ſin of this Land, the contempt of the Goſpel, people count it not a precious, but a tedious thing. Never merry world (ſayes ſome) ſince we had ſo much Preaching: as if the Sun ſhone too bright; like the *Iſraelites* who ſtumbled at the plenty of Manna: Nay, they are a-kin to the Devils, who asked Chriſt if hee were come to torment them; they account the Goſpel a torment, becauſe it croſſeth their luſts, and lets in ſo much light. Theſe can ſpend dayes and nights in vanity, but an houre at a Sermon is tedious: if they had any delight in the Word, they would not care though their Miniſter ſtood ſomewhat long. Though *Zachary* ſtayed long in the Temple, yet the people waited for him till hee came out, *Luk. 1. 11.* they marvelled indeed he ſtayed ſo long; yet the Spirit of God notes, that they waited for him. But our people ſit upon thornes at a Sermon though they can lye ſoaking at an ale-bench as though they ſate upon ſoft cuſhions. The Onions of *Egypt* have a better taſte with them, than the Quails of the Wilderneſſe. They had rather live at the Hogs-trough, than in their Fathers houſe. With the *Gadarens* they perſer their Pigges before our Saviour Chriſt. O ſay they, we cannot live by Sermons; Sermons are too holy and ſtrait for them. Bid them take up Chriſts yoake, they care not for it except it were wider. The Miniſtery hath no ſucceſſe at all with them unto any purpoſe. What a thing is this Brethren! Whence is it that wee regard the Goſpel no more? The

truth is, people know not their damned estate, neither will they believe it, though we tell them; nay, they care not whether they hear it or no. But if they knew the goodness of it, they would run from *East to West* for it: if drunkards, and worldlings, and such rabble: knew their fearful estate, the Minister should be as welcome to them, as bread to the hungry, or a pardon to a Theife; So that yee see this condemneth them deeply, that the Word hath no successe with. Thus yee see the Ministers of Christ have all successe from Christ, if any one soule come in at their teaching, it is an evident signe, it is of Jesus Christ; for otherwise people hold off, some hold off altogether; others yeeld a little way, but will not yeeld full out; if a man yeeld to us indeed, it is merly by Jesus Christ.

Doct:

Now I will shew you, that as a Minister hath all his good successe of his labours from Jesus Christ. So if he be a true Minister of Christ, Christ uses to give him good successe. When Christ put *Peter* into the Ministry. *He told him from henceforth thou shalt catch men.* Luk. 5. 10. That is, as I have made thee a Minister, So thou shalt have good successe. They shall have some good successe, as we see in the parable though three parts fell into hard ground, yet some fell into good ground, *Mark* 4. 8. Nay, though Christs Ministers come into the most Desperate places that can be, as we read in the *Acts* of the Apostles, notwithstanding the places they went to were deeply rooted in Idolatry and full of persecuting Jewes, and they were ready to be stoned to death, the people were so madde against their Doctrine; yet they never Preached any where, but they had good successe with some. When *Paul* came to *Thessalonica*, the text notes, *some of them beleaved, and joyned in Company with him.* Act. 17. 4. When he came to *Athens*, though some mocked, and some hung in suspence, like *Neuters*, that were neither fish, nor flesh, *howbeit certaine men clave unto Paul and beleaved.* Act. 17. 34. So when he came to *Rome*. Though some stood out, yet some were perswaded, *Act* 28. 24. Yea when *Philip* came to *Samaria*,

ria,

ria, though it was a Towne, that was bewitched, full of ſorcery and witchcraft, and they had even given their ſoules to the Devill (A Miniſter could hardly come into a worſe Towne,) yet the people gave heed to thoſe things that he ſpake. *Act. 8. 6.* Nay, the context ſhewes he had marvellous good ſucceſſe, the Lord maketh that precious account of the Miniſtery of the Goſpell, that he never beſtowses it upon any place, where he hath not ſome elect; other bleſſings God beſtows more promiſcuouſly, Reprobates have as great plenty as others; All things come a like to all: But this bleſſing he gives to no place, where he hath not ſome to ſave. Either ſome in the Towne, or ſo me thereabouts.

The Uſe of this is, firſt, Here we are to enquire then what may be the reaſon that Chriſts Miniſters have ſo little ſucceſſe now adayes. Firſt, Some Miniſters have the leſſe ſucceſſe by rayſing up of others that have greater. As *Calvin* after *Luther*. *Luther* had admirable ſucceſſe for a time, and then when *Calvin* came, he did increaſe, and *Luther* did decreaſe. So *John* obſerved of himſelfe, he had admirable ſucceſſe for a time, but when Chriſt came, *John* had the leſſe. *He muſt increaſe but I muſt decreaſe. Joh. 3. 30.* Again, it may be peoples unthankfulneſſe, for the Miniſtry of the Word. When people have had the Word along time, and yet they will not obey it, may be God ſayes to them as he did to the Fig-tree, *Never fruit grow on thee more*, while the world ſtandeth. Then God ſends *Eſay* to make the heart of the people fat. Then *Jeremiahs* errand is moſt an end to plucke up and to pull downe. Then *John* iſto to ſay, He that is filthy let him be filthy ſtill. Then *Hoſea* cryes, *Ephraim is joyned unto Idols; let him alone.*

Thirdly, Some Miniſters may be have the leſſe ſucceſſe, for their owne fault in not ſpreading of the net, when their preaching is little better then reading. True, it may be a man may be converted by reading, as *Luther* ſayes he was, And *John Huſſe* by reading *Wiclefes* bookes. *Auſten* ſayes he was converted by reading the 13. of the *Romans* and the 14. verſ.

There is a blessing that may be looked for by reading. *Blessed is he that readeth* Rev. 1. 3. But this is very rare. There may a fish or two hang on the net, being let downe on a heape, but that is a chance. No, no, it is not the net lapped up together that bringeth in the draught, but hayled out at length and spread all abroad, this cloieth in the fish. So it is the spreading of the Word, the stretching of it out upon every soule present, this is the way to catch some: When a Minister labours to hit all.

Fourthly, some Ministers may be unsuccessfull for not preaching roughly enough. Beloved, our times are knotty times. Rough hewing is needful. Now people had need heare of hell and damnation, and wrath and vengeance, against their sins, *Some save with feare*, as the Apostle speaks, *plucking them out of the fire*, Jude 23.

Fifthly, Again, May bee a Ministers success is not seen, may be he is successfull, though he shall not live to see it, as Christ sayes, *One sows and another reaps*, Joh. 4. 37. as the Prophets sowed, and the Apostles reapt: So, Beloved, we may sow now, and those that come after us, may bee they shall be the reapers. The present age, now may sow seed for the succeeding. *Arbores ferit, qua alteri profuut saeculo*. As the *Chinab* make their dishes: the Fathers lay them into the fire, and the third generation after takes them out. Though we doe not see our seeds to come up; may be we meet with no harvest, this may be our comfort, if we can but sow, for others afterwards to reap. Let us have a care of sowing, many a man that now hears the word, and now is brought up under a good teaching Ministry, though yet he doe not obey it, who knows what God will doe? may be God may cast him into some horrible affliction yet before he dyes, and sling terror into his Soule, and then what we have delivered may doe him good: And therefore we should never lin sowing, though wee never see the Harvest: this should bee our comfort, that the ground hath the seed. Let us still powre in good precepts and examples into our people; Parents into their

their children, Maſters into their ſervants, Miniſters into their hearers, let God alone with it, when, and what, and where the Harveſt ſhall bee.

Laſtly, Some Miniſters are not godly, and then how can they looke for good ſucceſſe? as God ſayes, *If they had ſtood in my Counſell, and cauſed my people to heare my words, then they ſhould have turned them from their evill way,* Jer. 23.

22. J dare not ſay abſolutely, that a carnall Miniſter ſhall never have good ſucceſſe in his Miniſtery. As if a Miniſter ſhould conclude hee were a good man, becauſe God hath bleſſed his labours; No, that is not a good argument: for,

Fiſt, It is the Word that converts, and not the perſon of the ſpeaker. J dare not tye God to the goodneſſe of any mans perſon. God, as he is a Creator he is a wiſe God, and can write well with a bad pen, and cut well with a blunt naughty knife.

Seccondly, Such may bee ſent of God, and gifted for the Miniſtery, and therefore for all that J know, they may bee an Organ of converſion ſometimes.

Thirdly, *Paul* rejoyced that Chriſt was preached by the falſe Apoſtles, *though it were but of envy,* Phil. 1. 15, 16, 17, 18. you will ſay, how could he rejoyce in that? that was a wicked manner of Preaching. Why ſurely hee could not rejoyce in it, but that hee did think that it might doe ſome good.

Fourthly, This muſt bee thus, or elſe no man can be aſſured of his ſalvation: For if, a carnall Miniſter cannot be the meanes of converſion, then no man converted by him can be aſſured &c.

Fiſthly, They may ſay at laſt day, *Lord, Lord, wee have Propheſied in thy name, and in thy name have we caſt out devils, and yet Chriſt will ſay unto them, I know you not, &c.*

Sixthly, Why elſe does our Saviour Chriſt bid people heare the Scribes and Pharitſees, but that he implies, they may be a meanes of good to them.

Seventhly, *Judas* was ſent out to Preach, *Matth. 10. 4.*

Christ said to him as well as to the rest, *When yee goe Preach, saying, The Kingdom of Heaven is at hand, ver. 7.*

Eightly, Experience hath found this to bee true; some godly soules have confessed this very thing, that such as now they see to be palpably carnall, have been the means of their conversion, &c. Many helpt *Noah* to build his Arke that perished in the waters. God may make the crowing of a Cock, to be a meanes of awaking *Peters* Conscience. The temptations of the Devil, to be the meanes of *Luthers* quickning: and therefore, I doe not simply affirm that carnall Ministers cannot convert. But this I say, it is a very rare thing, as Christ sayes, *If the blind lead the blind, both shall fall into the ditch*, Matth. 15. 44. So if a Hypocrite lead a hypocrite, the Drunkard lead the drunkard, &c. It is a woe to a Parish; when their Ministers are not godly: *Woe to the City sayes GOD*, Zeph. 3. 1. why so? *Her Prophets are light persons*, ver. 4. Woe to such Townes whose Ministers will goe to the Alehouse, whose Ministers will keepe company, and bee haile-fellow with every vain fellow, whose Ministers will embrace this present world, whose Ministers are proud, and envious, and malicious, that give a bad Example to the people, that depend upon their charge. Woe to them, sayes God. The curse of God is upon such Parishes. God hath hardly any intention to save such peoples soules. Or, if hee have any of his Elect there, God will save them some other way; as God told the naughty Shepherds. *I, even I will search out my sheep and seek them out*, Ezek. 34. 11. that is, I will search them out some other way, I will not do it by you, and therefore when hee hath a mind to save a poore people, he sends good Ministers among them, or them to good ones. *Turne O back-sliding children*, sayes God, *and I will take you, one of a City, and two of a family, and I will give you Pastors according to my heart*, Jer. 3. 14. &c. God would have none but wise-hearted men to worke in his manuell Tabernacle, Exod. 35. 10. how then doe we think he will let fooles, as all carnall Ministers are? &c. Saint Paul said, it was a part

of the hope that he had in the presence of Christ, at his coming, that God had made him the instrument of gaining soules to his Kingdome. *For what is our hope, or joy, or exultation of joycing, are not even you in the presence of our Lord Jesus Christ, at his coming?* 1 Thess. 2. 19. and hath made a promise to such as convert soules; so runs the Promise, *They that turne others to righteousness, shall shine as the stars.* Dan. 12. 3. indeed this is but a secondary evidence of Salvation, &c. O, Beloved, if we could convert any of your Soules, what a comfort would it be? whereas, if a man be a wicked man, what hope can he have that God will blesse his labours? nay, he hath said expressly, that if a man will not obey the voyce of the Lord: *Cursed shall he be in the field, and in the house,* and so in the Pulpit, in his studies, he cannot look for Gods assistance, as God told the wicked Priests: *I will curse all your blessings, if you will not lay it to heart,* Mal. 2. 2.

Secondly, another Use is, does Christ use to blesse and prosper his true Ministers? then let us labour to get this blessing of him. Let us seeke to him to give us good success, O how eager is *Paul* every where in prayer to God for good success?

Thirdly, another Use is, if we have not the success that we could wish, let us not bee discouraged; as the Prophet *Isaiah* sayes, *My labour is with the Lord: though Israel be not gathered, yet shall I be glorious,* Etia. 49. 4, 5. The Husbandman looseth by an ill crop; I, but if wee be faithfull, wee shall not loose, though our crop be never so ill, if we have plowed well, and sowne well, no matter what the crop bee, we shall have our pay. If I preach and you repent not, it shall never repent me of my paines, I will preach still. For though my preaching be not a sweet savour to thee, yet it shall bee to God, even in thee, and thou shalt smart for it; and therefore let us not cease working, many a draught the poore fisherman makes and takes nothing, yet he leaves not off; many a time is the net of Preaching shot forth, and yet none converted thereby. So it pleaseth God to exercise the patience

Vse 2.

Vse 3.

ence of his servants. Yet still the work must be followed, and the Lords leysure must bee waited for. Oftentimes the net taketh fish, and they slip out againe; So, there be many that seem to be pulled in by the Gospell, nevertheless they slide away againe. Again, there is oftentimes brought in into the net, that which is yet good for nothing when it is got, there comes in frogges, and weeds, and a great deale of trash, which in the end are cast away, and yet for love of the Fish, the fisherman is content to hale all in that hee can; So, Beloved, wee draw in many hypocrites, many that prove nought, and yet for hope of good fish, wee must still be a labouring, and may bee we may have a good Harvelt yet, though yet we see little likelihood. *Bee not weary of well-doing*, sayes the Apostle, *for wee shall reape if wee saine not*, Galat. 6. 9.

Vse 4.

Fourthly, another Ullc is to you, that you doe not wilfully stand out, to deprive us of good successe. The shrewdest turne you can doe your poore Ministers, is to deprive them of the joy of their labours; the way to rejoyce them, is to imbrace the Gospell they preach, it will be heavie for you when we shall groane to God, that we could not perswade any of you. If thou wilt not now hear that which may profit thee, thou shalt heare one day that which shall make thy heart ake. *Goe yee cursed into everlasting fire*. O, remember *Sodome*, and doe not stand out against the Ministers that come from Jesus Christ to you.

Now remains the fifth and the last, he hath the disposing of them, the placing of them in a Towne, the continuing of them, or removing of them, the holding of them up, or the pulling of them downe, as the Apostle speaks, *Hee hath the key of David, hee openeth and no man shutteth, and hee shutteth and no man openeth*, Rev. 3. 7. That is, he hath all power in the Church, to place it or displace it. To settle it or to transplante it, to prescribe or not prescribe, to absolve or to condemne, to save or to destroy, to give Ministers liberty or to take it away. As Christ tells the Minister of *Philadelphia*, *I have*

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ſet before thee an open doore, and no man can ſhut it. *Rev. 3.8* good Miniſters ſhall have Liberty to preach in their ſtations, as long as he pleaſes, and they never can be hindred, till he is pleaſed ſo to permit it, or appoint it. So when *Paul* was at *Ephesus* though he had never ſo many adverſaries there, that would ſaine hinder him if they could, Yet as long as Chriſt gave him an open doore, to preach and to do good, none of them all could withſtand him. A great doore and effectuall is opened unto me, and there are many adverſaries, *1 Cor. 16.9.*

Fiſt, Chriſt hath the placing of his Miniſters. As he ſaith to *Jeremiah*, *I have ſet thee*. So Chriſt ſayes to all his true Miniſters, *I have ſet you*. God hath ſet to all men the bounds of their habitations. *Act. 17.26.* that one man ſhall dwell here; another there, one in this Pariſh, another in that Pariſh. How much more does he appoint unto his Miniſters their habitations, that *John* the *Baptiſt* ſhall be in the Wilderneſſe of *Judea*, *Titus* ſhall be in *Crete*, *Epaphras* ſhall be at *Coloſſe*, *Epaphroditus* at *Philippi*, *Timothy* at *Ephesus*, and the like. Nay, he is no Miniſter of Chriſt that is not of Chriſts placing. As the Apoſtle ſpeakes, *Take heed unto your ſelves and to all the flocke, over which the Holy Ghoſt hath made you overſeers. Act. 20.28.* Over which the Holy Ghoſt hath made you overſeers. He is a true Miniſter to this or that Congregation; that can ſay that the Holy Ghoſt hath made me an overſeer to them.

The Reason is, fiſt, Becauſe no man is a Paſtor or a Shepheard to any ſheepe, that did not enter in by the doore into thoſe ſheepe. He that entred in by the doore, is a ſhepheard of the ſheepe. *Joh. 10.2.* Now who is this doore but *Jeſus Chriſt*? *I am the doore* ſaith he, *By me if any man enter in, he ſhall be ſaved.* As it followeth there in the ninth verſe. As he is the doore, no man can enter into the Miniſtery rightly but by him. He muſt have his Letters of Orders from him. So he is the doore into any flocke, and if a man have not inſtitution and induction from him, he is no Shepheard of

Reaſ. 1.

the flock. Nay, Christ tells him flatly, *he is a sheefe and robber, and a hyreling*. When the *Danites* askt the *Levite* in Mount *Ephraim*, who brought thee hither? What makest thou in this place? *Judg. 18. 3.* ye know he put himselfe there, he sought for the place himselfe, and it was maintenance that brought him thither. His owne conscience told him hee was a Hyreling. He could not say, the Lord brought me hither. He came not in by the doore; Now every true Minister comes in by the doore into a Parish, and therefore he comes in by Jesus Christ.

Reas. 2.

Secondly, no Minister can be placed in any Parish, but by the Bishop of the Diocesse. Now Beloved, who ever be Christs substitute, Christ is the maine Bishop of every Diocesse, Christ is the Shepherd and Bishop of our soules, *1 Pet. 2. 25.* Indeed there be other Bishops under him, other Shepherds under him, I but hee is the great Shepherd of the sheepe, *Heb. 13. 20.* the Arch Shepherd. *Αρχιποις*, *1 Pet. 5. 4.* The chiefe Shepherd. When the chiefe Shepherd shall appeare. Well if he be the chiefe Shepherd, it is fit that hee should institute and induct into Pastorall charges. Its fit that his word should be followed, in every ones coming into a living, to go no where, but where his word doth allow. To take no care of Soules, but of such as he commits to our custody. All true Ministers are his Curats, and therefore if they be not of his placing, they came not in right.

Reas. 3.

Thirdly, If it be he that must pay them their wages, then reason good, that he should set them on worke. If a man thrust himself into a Parish, it was not Christ that moved him to come there, but forsooth he wanted a Living, he would faine have maintenance, there is so much *Per annum*, this was his motive, Christ never moved him, this man can look for no wages from Jesus Christ. When hee hath gathered in his Tithes or his quarteridge, Christ will tell him as he told the foolish *Pharisees*, Ye have your reward. He that set you on work, he will pay your wages. I never set you on work
and

and therefore ye can look for nothing at my hands. Certainly if Chriſt muſt pay a man his wages, good Reason that he ſhould have the putting of a man into this or that Vineyard. He called in the Labourers and payd them their wages that gave them their taſke. *Math. 3. 20. 8.*

Fourthly, How can they looke for his aſſiſtance and Bleſſing, if they be not placed by him? when the Lord had placed *Jeremiah* a Prophet in *Judah*, the Lord undertooke to aſſiſt him. *I have made thee this day a defended City and an Iron Pillar, and Brazen walls, I will be with thee, Jerem. 1. 18. 19.* A Miniſter hath need of Chriſts aſſiſtance, where ere he is, his Preaching elſe will doe little good, his Sermons will be of no effect, Chriſts aſſiſtance and Bleſſing is all in all. *Moses* prayes for *Levi*, Bleſſe Lord his ſubſtance, and accept the worke of his hands. *Deut. 33. 11.* No man hath more need of Chriſts bleſſing to go along with him then a Miniſter. Now when a Miniſter is not there where Chriſt would have him to be, How can hee expect that Chriſts bleſſing ſhould be with him? If he can ſay, Chriſt would have me here, Chriſt hath placed me here, then he may looke for Chriſts being with him.

Reaſ. 4.

Fifthly, what peace of Conſcience can they have, when they lye on their death-beds, except they can comfortably ſay, Lord thou didſt place me in this Pariſh, Lord I came in by the doore, and by no other way. It was not by-ends, nor filchy lucre, nor gaine, as *Jeremiah* ſayes, I did not thruſt in my ſelfe to be a Paſtor, Lord thou madeſt me a Miniſter to this Congregation, I have faithfully tended thoſe Soules, that thou gaveſt me to ſay, this is a ſweet thing. Ye know people are apt to ſay, who ſent for you, who made you our Miniſter? we will not acknowledge you to be our Miniſter. As *Shemaiah* ſaid of good *Jeremiah*. *Thou haſt made thy ſelf a Prophet to this people, Jer. 29. 27.* Now if *Jeremiah* had not his own Conſcience to prove his Inſtitution from God, what a taking had he beene in?

Reaſ. 5.

Sixthly, And laſtly, what comfort elſe can the people of God

Reaſ. 6.

God have to live under such a mans Ministry, unlesse they can say, this is my Minister, set over me in the Lord! This is so needfull, that without it, he were as good have no Minister at all. As the Apostle tells the good people of *Co'osse*, *Epaphras is for a faithfull Minister of Christ*, Col. 1.7. This is their comfort indeed, when they can truly affirme that this man is for us a faithfull Minister of Christ. This Minister is our Minister in Christ. This is the ground of their Consciences, submitting to his Ministry, and of their receiving of him, as an Embassador from Christ unto them. Now when a man is not placed by Christ in a Parish as their Minister, what joy can they have to heare him? What hope that God will sanctifie his labours among them?

The use of this is, first; For us that are Ministers, that we looke we be of Christs placing, that we may be able to conclude to our people as *Paul* to the *Corinths*, *Though I be not an Apostle unto others, yet doubtlesse, I am an Apostle unto you. So that we may be able to conclude to our people*, doubtlesse I am Christs Minister unto you. As our Saviour Christ sayes. Who is the faithfull wise Shepheard, *Whom his Lord shall make Ruler over his household*? Luk. 12.42. Hath the Lord made us Rulers over his household? We are all shepheards in such and such Parishes. But did the Lord put us there? We are Spirituall Rulers over such and such households of God, but did the Lord make us Rulers over them? otherwise we are not Starres in his hands; No, We are blazing Comets out of his Orb: if we be Starres in his hands, wee can prove our placing from him.

Vse 2.

Secondly, This serves to condemne them that are theeves and intruders into Gods Heritage, that never came in by the doore, but by some other way, that are hirelings and will leave the sheep, for their own advantage; Gain makes them take livings, gain makes them chop and change, that never went to Christ for his approbation, it is said of the Apostles, that the *Rulers and Elders perceived that they had been with Jesus*, Act. 4.13. Those are Ministers of Parishes indeed, that

that have been with Jeſus, But theſe men, no man can perceive that ever they have been with Jeſus Chriſt; that ever they had any allowance from him, and yet they will bee crowding in into Livings, But J let this paſſe.

Thirdly, Hath Chriſt the placing of Miniſters? then this is of uſe unto you, that have Miniſters of Chriſts placing among you. Take heed how ye carry your ſelves under your Minifttry. If you doe not obey their Doctrines, you ſin againſt Chriſt, O reject not their reprooſes, put not off the Word of God in their mouthes, if ye doe, ye doe not put off men but God. It was an excellent exhortation of that godly King, *Jehoſaphat* : *Hearre me, O yee inhabitants of Judah and Jeruſalem, beleeve the Lords Prophets and ye ſhall proſper*, 2 Chron. 20. 20. O, if Kings and Princes would do ſo now, call upon people up and down, O Sirs, beleeve the Lords Prophets and ye ſhall proſper : Ye that have Gods Miniſters among you, beleeve them, may bee when they angue againſt all your ſinfull courſes, they tell you of hell, and damnation, and heaven and ſalvation, ye hardly beleeve any ſuch thing : O beleeve them, that it may goe well with you. Remember they be of Chriſts placing among you, He put them into your Pulpits, he gives them the Themes that they preach to you from day to day. Beleeve them.

Vſe 3.

Fourthly, Hath Chriſt the placing of Miniſters? then never complain of graceleſſe Miniſters; O, ye have graceleſſe Miniſters, and our Miniſter is not as he ſhould be, he is not a good liver, he does not preach to the Conſcience. People are apt to complaine of Patrons, and ſuch and ſuch cauſes, but let mee tell you, you murmur againſt Jeſus Chriſt, every Pariſh in *England* might have a good and a godly Miniſter, a Miniſter after Gods own heart, for all that J know, if they would goe to Jeſus Chriſt; he hath the placing of Miniſters.

Vſe 4.

Now what is the reaſon that there are no more able worthy Miniſters every where?

Answer, Surely if Chriſt were ſought to, this would

quickly bee holpen, when *Jndab* had no Ministers in the Captivity, their soules starved for want of good feeding, thousands perisht, and their soules were quite lost for lacke of Vision. What sayes Christ to them. *Turne yee back-sliding children, saith the Lord, for I am married unto you, and I will take you one of a City, and two of a Family, and I will bring you to Zion. And I will give you Pastors according to my heart, which shall feed you with knowledge and understanding.* Jer. 3. 14, 15. people are subject to murmure, and this is long of such and such, that wee have no better Ministers, whereas the Truth is, it is long of our selves, Iniquity abounds every-where, the love of many waxes cold, people grow weary of wholesome Doctrine, they have itching cares, they are all full fed, any Ministry is good enough for them, if a man Prophecie of Wine and strong drinke, hee shall even be the Prophet of this people, *Micah. 2. 11.* That is, any Prophet is good enough for them, fitter then a better. One that would shew people how to get Bread and Drinke, and Wine, and profits, and pleasures; People would rather hear such a one preach, than to hear of Repentance and Mortification, and Faith, and Holinesse, and the wayes of God, they care not for these things. The true Preaching of the Word, is as contrary to the disposition of men as can be. Nothing is more irksome unto them than the Word rightly taught. It goes against their lusts, it crosses their wicked wills. They are weary of it, they say unto GOD, depart from us, they will not let Christ reigne in their hearts, therefore wee may rather wonder that there is any good Minister in the Kingdome any where, wee are to blesse God, and pray for our Governours, that we have any good Ministers at all, the truth is wee deserve not any. There is so little Religion every where, so much Hypocrisie, so much profession without any power of Godlinesse, such a deale of vanity, and unsoundnesse, and hollow-heartednesse; nay, among such as have gone for good Christians, so much falshood and rottennesse, and Apostacie, so what end should Christ let us have any more

more Preaching. Wee give the world occasion to think, that Preaching is the cause of all this wretchedneſſe. What a diſhonour is this to Jeſus Chriſt ? And therefore no marvaile wee have no more, we may admire the patience of God that we have any.

Fifthly, hath Chriſt the placing of Miniſters ? Then ſee whether to goe for good Miniſters. Chriſt is the generall Patron of all Livings ; Hee can preſent whom hee will to a Pariſh ; and therelo:e, wee ſhould pray unto him. When our Saviour Chriſt preached here and there, and ſaw how the people came out of all Pariſhes to him, it ſeems, though they had Levites in their owne Synagogues, yet they did not know how to feed their flockes ; they were as Sheepe for all them without a Shepheard, there was hardly ere a good Miniſter among them all. Mark, what the Text ſayes ; *Jeſus had compaſſion on them, becauſe they were ſcattered abroad as Sheepe having no ſhepheard.* O ſayes hee, *Pray ye therefore the Lord of the Harveſt, that hee would ſend forth Labourers into his harveſt.* Math. 9. 38. So much for the firſt.

Vſe 5.

Secondly, Now as Chriſt hath the placing of Miniſters, ſo hee hath the continuing of them, as long as hee pleaſes. Hee continued the Prophet *Iſaiah* in his Miniſtery during the Reigne of fourt Kings. Hee kept the Prophet *Hoſea* in his function, during the reign of five Kings, though the times were very bad. When it was told Chriſt that *Herod* ſought his life, that hee would not onely put him beſides his Miniſtery, but alſo his very life ; ſayes he, *Goe tell that Fox, Behold I caſt out Devils, and I doe cures to day and to morrow, and the third day I ſhall bee perfect.* Luk. 13. 32. Chriſt had his time appointed him by his Father himſelf, and hee would Preach all that time out, and all the devils in hell, and all his Enemies on earth ſhould not hinder him. So, Beloved, it is with all his Miniſters, hee hath ſet them a time, and hee hath power to continue them all that time. I ſhall preach to day, and to morrow, and ſuch a day, doe the world what they can, they

they cannot hinder his Ministers from preaching, till Christ please, as hee told his people : Though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy Teachers bee removed into a corner any more : *But thine eyes shall see thy Teachers*, Esay, 30. 20. q.d. though thy Ministers have been put by, yet J will restore them againe, and they shall not bee put by any more. J have power to continue them as long as J will ; when hee called *Noah* to Preach to the old world, hee appointed him 120 yeares, and he continued him all that while, whether the wicked world would or no.

Reas. 1.

And the Reason is, first, because Ministers are his Embassadors. Now a King it is in his choyce, how long his Embassadors shall lye Liedger in a forrain Countrey, he hath so many busineses for them to doe, and so long they shall continue there. So, true Ministers are the Embassadors of Christ, as the Apostle *Paul* speaks, Now then wee are Embassadors for Christ, as though God did beseech you by us, wee pray you in Christs stead, be reconciled unto God, 2 Cor. 5. 20. Wee are Christs Ambassadors, and therefore he will continue us as long as hee list ; as long as hee hath any businesse to doe ; as long as he hath any soules to save, any men or women to reconcile to his Father, or to build up, so long hee will continue us. Its a dolefull signe when Christ takes away his Ministers from a place, its a signe he hath no more soules to save ; if hee had, hee would let his Embassadors lye beseeching still : So that this is one great reason, because, Ministers are his Embassadors.

Reas. 2.

Secondly, because Christ hath all power in Heaven and in Earth, as hee told his Apostles, when he sent them out to preach, *All power is given to mee in Heaven and in Earth*, Mat. 28. 18. q.d. J have power to send you, and J have power to continue your Ministry as long as J think fitting, and J have power to take you away, J have power to ordaine you eyther for Salvation or the damnation of men. Whom J will J can convert by your Sermons, and whom J

J will J can deliver up to the counsell of their owne hearts, that they shall not bee converted by you. Now; if Christ have all power in Heaven and in Earth, then he hath power to continue his Ministers as long as his will is. J need not stand to prove this, it is too evident: hee hath power to lengthen his Ministers lives, to prolong their liberties, when hee takes away one, hee hath power to put in another as good: When he meant to take away *Eliu*, he anoynted *Elisha* in his roome. If their enemies be never so many, hee can tye up their hands; hee delivered *Paul* from the mouth of the Lyon: though forty men had vowed to take him away by death, hee diverted their plot, and continued him still: Nay, when he was in Bonds, yet he was able to get him liberty to goe abroad with his Keeper, and to preach the Kingdome of GOD to as many as came. Suppose the world be never so mad against Christs Ministers, yet as long as hee hath any more worke for them to doe, he can hold off their fingers from meddling with them, till they have finished the Taske that he hath given them to doe.

The Use of this is; first, That Ministers should not feare to bee deprived of their Liberty, so long as they doe well; indeed if they doe ill, if they bee wicked or idle, or unworthy; such Ministers should feare they doe deserve to bee put downe. But if wee be godly Ministers, it is our baseness to feare any such thing. Christ hath the continuing of us, our times are not in mens hands, but in his. What a horrible thing is it, that wee should goe against our Conscience in any thing, or bee afraid to speak what God bids us, to be meale-mouthed, to bee discouraged with rumours, or dangers, wee should keepe nothing back of the whole counsell of God, we are Starres in his hands, and hee hath the continuing of us; though men fight against us, they cannot prevaile against us, till our businesse is all done. As the Lord told the Prophet *Jeremiah*: *They shall fight against thee, but they shall not prevaile against thee, for I am with thee*, *Ierem. 1. 19.* Let us then be afraid of nothing but sinne.

Let us bee afraid to doe any evill, either towards God or towards man; let us be harmlesse in the midst of a crooked, and a perverse generation. Let us deale faithfully with our people, let us undauntedly Preach, Rebuke, Exhort, with all long suffering and Doctrine, make our faces hard against the wickeds faces, no matter for their railings, their threatening speeches, their malicious accusations, and not feare, the Lord Jesus hath the continuing of us.

Vse 2.

Secondly, Here we may see the reason why the Gospel continues in any place, a man would wonder it should continue any where, because the world cannot abide it. Which of the Prophets have not your Fathers persecuted? sayes *Stephen, Act. 7. 52.* They that doe evill, hath the light, it cuts them to the heart; Every one hates mee, sayes the Prophet, hee was reproached for the Words, sake. Report, say they, and wee will report it. One time they put him into a dungeon; Another time they would have killed him. *Shemaiah* writ Letters to the high Priest against him, *Jer. 29. 25.* And yet hee continued his Ministry, untill the day of the Captivity. Nay, hee had liberty, when others had their liberty taken away. Yee know Christ himself Preached dayly in the Temple, and they took him not, though they gnasht their teeth at his Doctrine, and sometimes were in the minde to throw him down headlong and break his neck, sometimes to stone him; yet till his houre was come, he had his liberty.

And the truth is, a man would wonder how any of Gods Ministers have their Liberties continued; when there bee so many Drunkards, so many Enemies of all goodnesse, so many that follow their own ungodly lusts, and the Gospel is an eye-sore unto them, and yet in many places it stands still. This is Gods doing. You see here Christ hath the continuing of his Ministers; they shall have their liberty, as long as God hath any use for them.

Vse 3.

Thirdly, Is it so, that Christ hath the continuing of his Ministers? then this is of use also unto you; Now
you

you heare whence to have your good Miniſters continued, even by ſeeking to Jeſus Chriſt, he can lay a charge upon all the world where they are, to let them alone. He can ſay, *Doe my Prophets no harme*, *Pſal. 105. 15.* you will ſay, why? what ſhall we doe?

J Answer; firſt, let us repent of our ſinnes, it is our ſins that removes the Miniſters of God, if we would repent us of our ſins, and turn from our wicked wayes, and let the Word work upon our hearts, this would continue the Miniſtery of the Word, as God told *Judah*, when they ſhould repent of their ſins, O ſayes hee, *I will bee your GOD, and you ſhall be my people, and my Sanctuary ſhall be among you for evermore*, *Ezek. 37. 23. 27. 28.* That is, by Sanctuary he meanes his publique Worſhip, the preaching of his Word, and other of the meanes of grace, when they repented of their ſins, then theſe ſhould be continued: So, Beloved, if yee would repent of your ſins, J do not mean one or two, or a few, or ſo; But if there might be a generall Reformation among us, this would ſtaſten the Word among us, as in a ſure place.

Secondly, Let us prize the Goſpell, the Goſpell loves to ſtay there where it is welcome: it will, never goe away, if it might have good entertaiment, if wee would honour it, and glorifie it, and pluck up our affections, in the deareſt manner to it, this would preſerve it among us for ever. The Church of *Philadelphia*, that uſed the Word beſt, had it longeſt, &c. *Rev. 3. 10.* Our Saviour Chriſt hath a ſaying, Into whatſoever Towne or City yee enter, enquire who is worthy, there abide, *Matth. 10. 11.* And as hee ſayes, *Luk. 10. 7.* Goe not from houſe to houſe. The Goſpell does not love to change houſes till it be urged; ſo it does not love to change Townes, if it may have good uſage; So, Beloved, if wee would give the Goſpel good uſage, the Lord would continue it; like a Gueſt that is the willingeſt to ſtay when he ſees he is among Friends.

Thirdly, Let us bring forth the fruits of it. The Huſ-

bandman will ever continue ploughing of his ground, as long as he sees it will give him a good crop. But when hee perceives it will not quit charges, then he layes it fallow. So Christ would have stayed his Word still in *Judah* and *Jerusalem*, if they would have brought forth competent fruit. But when once they grew barren, hee said he would take his Kingdome away. *The Kingdom of GOD shall be taken away from you, and given to a Nation that will bring forth the fruits thereof*, Math. 21. 43.

Fourthly, Let us bee earnest with God, to have his Gospell continue. Importunity may doe much : Importunity held Christ a while longer with the Disciples, *Luk. 24. 29*. Importunity held the Levite three or foure dayes longer then otherwise hee would, *Judg. 19. 4. 5, 6, 7*. O, if wee would be importunate with Christ to stay his Gospell still ; as *Jacob* did the Angell, *Thou shalt not goe till thou blesse mee*, Lord thy Gospell shall not goe till it convert mee, and it shall not goe from mee willingly, till it convert me first ; If every one would hang upon Christ, to stay his Gospell still, and thou shalt not let it goe till it hath done my soule good, till it hath inlightened mine eyes, and quickned my heart, this would obtaine much ; may be some does do thus ; as *Jeremiah* did : *O thou hope of Israel, why shouldest thou be as a stranger in the Land, and as a way-faring man, that turneth aside to stay for a night*, *Ierem. 14. 8*. Alas ! that would not doe, if there had been many *Jeremiah's* to doe thus, then they might have gotten him to stay longer. So, may be some doe cry importunately thus, *O thou hope of Jerusalem &c.* And so I fall upon the third thing : yee have heard ; first, how Christ hath the placing of his Ministers ; secondly, He hath the continuing of them.

Doctr:

Thirdly, now it followes, *Hee hath the removing of them too*. People are prone to looke upon second causes, But Christ is the supream, hee is the principall cause of this judgement upon men, to take away his Ministers, as the Prophet *Isaiah* speakes, *The Lord of Hosts doth take away*
from

from Jeruſalem and from Iudah, the mighty man, and the Judge; and the Prophet, *Eſay*, 3. 1, 2. Whether it bee by death, or removeall, or imprisonment, or ſuſpending, or any other way: It is hee that deprives a people of his faithfull Miniſters, whoſoever be the inſtrument.

Fiſt, He can take them away by Death out of the world; Thus the Lord took away the Prophet *Enoch*, *Gen.* 5. 24.

Secondly, He can take them away by removeall, thus hee took away *Jonas* from *Iſrael*, and ſent him to *Niniveh*, *Jon.* 3. 1. Yee know he was a Prophet in *Iſrael*, and the Lord removed him thence to the Land of *Aſſyria*.

Thirdly, He can take them away by letting them be Impriſoned, thus hee tooke away *John* the *Baptiſt*, by letting *Herod* put him into Priſon, for telling him of his ſins, *Mark* 6. 17. So, *Ahab* impriſoned *Michaiiah* for telling him the truth.

Fourthly, He can take them away by letting them be ſuſpended, and inhibited from Preaching, by letting wicked men have their wills. That ſay to the Seers, ſee not; and to the Prophets, prophesie not; ſpeak to us ſmooth things. prophesie deceits, *Eſay*, 30. 10. Thus King *Amaziah* ſilenced the Prophet that reprov'd him, *2 Chron.* 25. 16.

Fifthly, Hee can take them away by ſilencing them himſelfe; this is as bad as taking them away for the time, thus himſelfe ſtopt *Ezekiels* mouth, and made him dumb.

Now the Reason why Chriſt does doe thus, is, Firſt, becauſe of the wicked, they will not receive their Doctrine. Thus the Lord *Jeſus* tooke away *Paul* out of *Jeruſalem*. *Make haſt, get thee quickly out of Jeruſalem, for they will not receive thy teſtimony concerning mee* *Act.* 22. 18. and ſay

Reaſ. 1.

Secondly, The Lord does it in regard of his owne people, becauſe they begin to forſake their firſt love. This was the reaſon why the Lord threatned to take away the Miniſtery of the Word out of *Ephesus*, *I will remove thy Candleſtick out of its place, except thou repent*, *Revel.* 2. 5.

Reaſ. 2.

Thirdly, The Lord does this ſometimes in regard of the Miniſtery it ſelf, that it may bee more precious afterwards,

as it is said there in *Samuel*, when the Lord had deprived *Israel* of his Prophets, for a matter of Foure-score yeares together, O sayes the Text, *The Word of the Lord was precious in those dayes, because there was no Vision*, 1 Sam. 3. 1.

Vse 1.

The Use of this is; first, Is it so, that it is Christ that removes Ministers? Then this should teach us to mourne before him, if ever any of our Ministers be taken away by any meanes, wee should see whose hand is upon us, the hand of the Lord is gone out against us, it is hee that inflicteth this judgement; and therefore wee should mourn unto him, as the Church did. When all their Prophets were gone, and all Religion went to wrack, and the enemies had burnt up their Synagogues, and broken up all their godly Assemblies: O how they mourned unto God for it. O God, why hast thou cast us off? Why does thine anger smooke against the sheepe of thy pasture? Remember thy Congregation, which thou hast purchased of old. Remember mount Zion, wherein thou hast dwelt, Psal. 74. 1, 2. This was a heauey judgement indeed, they felt the Lords anger smooke against them then. Why? What was the matter? *Wee see not our signes, there is no more any Prophet*, verl. 9.

Vse 2.

Secondly, another Use is, Let us looke into the meritorious cause, which is nothing but our sinnes. If Gods Ministers bee put downe at any time, it is our sins that put them downe. For if Christ bee the inflicting cause, certainly our sins are the deserving cause; wee can blame none but our owne sins, if any thing stop any good Ministers mouth, it is they, it is peoples Drunkenesse, and disorder, you are the cause, your unfruitfulnesse, and security, and hypocrisie, and formality; you doe not learne goodnesse and godlinesse under the Word, yee remaine vaine and blind, and hardned in your hearts under the same. What Parishes more disorderly, than those where most Preaching is, where is more hatred of word, and vertue; and piety then there? where

where is more railing at a good life, and holy walking, and ſuch as deſire to doe well ? The more Preaching people heare, for the moſt part, the worſe they grow. People come to Church it may bee, but they make it a cloake for their villanies, they will give us the hearing, but no obedience, no praſtice, no Reformation, no ſigne of amendment, no love, no truth, no faithfulneſſe, no communion at all, well-a-neare, where moſt Preaching is ! If any thing ſtop our mouthes, this will doe it. And indeed what may men think of us, but that wee are a company of hypocrites, and teachers of vanities ; what are theſe Preachers, wee ſee little good they doe, what becomes of all their Preaching, factions and odde opinions, in one Towne, and diſſolute- neſſe and all manner of licentiousneſſe in another. If the whole world ſhould let us alone, J verily feare God him- ſelfe would put us down immediately, in the end. So many ſcandals, ſo many thouſand offences are given every day, that its a wonder wee ſtand as we doe. That the Lord of heaven lets any Miniſter in *England*, come into a Pulpit more ; nothing but pride, and ſelf-conceits, and ſelf-truſtings, and ſcared Conſciences, dead hearts, and pro- faneneſſe ; unleſſe it be a very little handfull ; O Beloved, if where preaching is, it were honoured as it ought to bee, and obeyed as it ſhould, if people would doe as we teach, J dare be bold to affirme wee might Preach long enough. If our Townes would ſweetly-reforme, ſet up good Go- vernment ; root out all diſorders and curſed abuſes, live like Chriſtians indeed, be humble, and ſober, and loving, and dutifull to G O D and Man ; giving to *Ceſar* the things that are *Ceſars*, and to God the things that are Gods. If wee would feare God, and honour the King : Reverence Gods Courts, obey the voyce of his ſervants, love CHRIST and his Word, above our appointed food ; this would leng- then the Miniſtery of the Land ; this would bee a meanes for the eſtabliſhing of Gods Kingdome among us, Chriſt would never repent that ever hee ſent his Goſpell unto us,

where

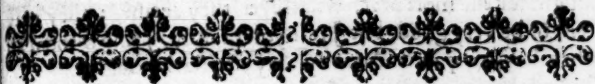
where wee have some, wee should have more, where we have more, wee should have a hundred times more, as the Apostle *Peter* sayes, *Who is he that will harme you, if ye be followers of that which is good,* 1 Pet. 3. 13.

Vse 3.

Thirdly, another Use is; is it Christ that takes away Ministers, eyther by death, or restraining, or by any other way? Then let it bee a meanes to exhort us to repent of our sinnes, that Christ may still give a doore of utterance to his Ministers, that they may still speak in his name. This should move us to seeke God. When *Peter* was cast into prison. O what fasting, and crying, and praying was there to God for him, till hee was restored againe, *Act. 12. 5.* they did not goe to *Herod* to restore him; No, they knew Christ was hee that tooke him from the Church, who-eyer were the instrument; therefore they sought to Heaven for him again, if any peoples Ministry bee gone, this is the best way to fetch them again. *Paul* knew this to bee true, and therefore when hee was in prison at *Rome*, hee writes to *Philemon* thus. *I trust that through your prayers, I shall be given unto you.* *Philemon, vers. 22.* Nay, hee is so confident that if people would but cry hard for him to God, that hee should quickly be enlarged. Nay, sayes hee, prepare me a lodging, for I trust that through your prayers I should be given unto you. *q.d.* I make no question but I shall out of prison, if you will but bee earnest with God. So, also it seemes the Authour to the *Hebrews*, was restrained from Preaching. Now marke what an exhortation hee uses, *Pray for us*, sayes he, *and I beseech you the rather to doe this, that I may bee restored unto you the sooner,* *Heb. 13. 18, 19.*

Thus I have finished this part of the Description of Jesus Christ, That hath the seven Starres in his hand, and the whole Subscription too: *These things saith hee that hath the seven Spirits of God, and the seven Starres.* I come now to the Epistle it self. *I know thy works, that thou hast a name, that thou livest and art dead,* but of this more, &c.

REVEL. 3.



R E V E L. 3. 1.

And unto the Angell of the Church in Sardis, write, Theſe things ſaith hee that hath the ſeven Spirits of GOD, and the ſeven Starres, I know thy works, that thou haſt a Name that thou liveſt, and art dead.

I know thy works, &c.



We have heard two things concerning this Epistle. Firſt, the Inſcription, that declareth the Perſon to whom it was ſent, *To the Angell of the Church in Sardis write.* That is, it was ſent principally to the Miniſters of the Church in the Towne of *Sardis*, and alſo to the Chriſtians that were in that Church.

Secondly, The ſubſcription that declareth from whom it was ſent, *Theſe things ſaith hee that hath the ſeven Spirits of GOD, and the ſeven Starres* : That is, it was ſent from JESVS CHRIST.

Now wee come to the third thing, and that is the ſubject matter of this Epistle, which conſiſts of three things.

Firſt, a Reprehenſion of the ſinnes of the Miniſter, and the body of his Congregation.

Secondly, a Direction, or the ſhewing of the remedy, for the curing of their ſinnes.

Thirdly, a Commendation of ſome particular perſons in that Congregation, that were not carried away with the ſins of the times.

The reprehension is eyther in generall, *I know thy works*, that is, *I know them all*, and *I know them to be ſtarke*

Y

nought

1.

2.

1.

2.

3.

nought for the most part, what-ever they seeme : they may seem to be very good, but I tell you plainly, I know them all what they be, *q.d.* Generally they are stark nought.

And then in particular hee instances in two : First, the sin of hypocrisie, or seeming to be good, *Thou hast a name that thou livest.* Secondly, the sin of deadnesse of heart ; *But thou art dead.* This is the reprehension, or the reproof.

1. Then follows the Direction, or the shewing of the Remedy, for hee does not reprove them out of any ill will, but for their good. And therefore hee prescribes them a remedy, and the Remedy is two-fold : The first is, *To strengthen things that remaine, that are ready to dye,* *verf. 2. q.d.* As many of you as are not quite and cleane dead, stirre up your selves, quicken up your hearts ; and this is, first illustrated by shewing how they should doe thus. Be *watchfull*, sayes hee, *q. d.* that's the reason why yee languish on this fashion, and yee will languish more and more, because yee are not watchfull, therefore be watchfull : and then it is urged by rendring a motive to use this Remedy : *For I have not found thy workes perfect before God*, that is, thou art hardly sincere a jot, thou art full of Hypocrisie, and formality, and thou wilt lose all thy labour, if thou dost not look well about thee ; therefore shake up thy selfe, *and strengthen the things, &c.* this is the first remedy.

2. The second remedy is *to Repent, v. 3.* and this is amplified by shewing how, and that is two wayes, first, *Remember how, &c. i. e.* Consider how thou hast been taught, and bewaile thy declinings, for thou art horribly departed from what thou hast heard out of the Word. Secondly, *Hold fast, i. e.* so bewaile thy warpings and degeneratings, that thou mayest get up againe, and hold thee fast there, when thou art up.

Now lest they should neglect the using of this Remedy, the Lord Jesus sharpenes his speech with a threatning, telling them the danger if they will not bee awakened, *If therefore thou shalt not watch, I will come on thee as a theife, and thou shalt not know, &c.* Thus you see the Remedy.

Then

Then the next thing is the Commemoration of ſome ſlaine perſons, raw Birds, that were not carried away with the ſinnes of the Times, and in the common deadneſſe of the Congregation, where they lived; and theſe hee does commend very much.

And then an encouragement to give them an excellent promiſe. The Commendation in theſe words. *Thou haſt a few names even in Sardis, which have not deſiled their garments,* verſ. 4. That is, there be ſome among you, though they be but a few; and he commends them for two things:

1. *First*, from the *Place*, that they could be in *Sardis*, and yet keepe their quickning. Thou haſt a few names even in *Sardis*. Even in *Sardis*, *q.d.* in dead *Sardis*, even there be ſome lively Chriſtians, that are not dead.

2. *Secondly*, from the quality of their Care expreſſed by a metaphor of keeping their Garments cleane, which have not deſiled their garments; that is, they have been very carefull indeed, that they are not ſoiled and ſoyled with ſo many ill examples; though other be dead, yet they will not be dead too for company.

And then their Promiſe followes for their encouragement in theſe words. *They ſhall walke after mee in white,* in the ſame, *verſe*; that is, J will give them the grace of Perſeverance, and will keepe them unſpotted unto my Heavenly Kingdome and Glory; and he addes a reaſon why he makes them ſuch a Promiſe, in theſe words. *For they are worthy*; not as though they did merit Perſeverance and glory; no, but they are worthy in Chriſt, and Chriſt hath made them meet to be made partakers of this mercy. Thus you ſee the matter of the Example.

Well, now to come to the reproofe, and firſt in generall J know thy workes, that is, J know them all, and J know them to be ſtarke naught for the moſt part, what ever they ſeeme; they may ſeeme to be very good and godly; but be it knowne unto you, J know them all, what they be, *q.d.* generally they are ſtarke naught.

Docr:

The first point wee hence gather, is that *the Lord knowes every mans ill courses*; hee is privie to every mans sinnes, though men carry them never so cleverly and closely, yet hee knowes them.

1. First, hee sees mens sinfull workes; they can do nothing, but hee sees it, as *Elihu* speakes, *His eyes are upon the wayes of men, and hee seeth all their goings. There is no darknesse nor shadow of death, where the workes of iniquity may hide themselves*, Job. 34. 21, 22. What ever evill men doe, they cannot hide it from him; they may go into a house, and thinke to shut out all men from seeing of them, but they cannot shut him out; they cannot get out of his sight be they never so private, and who ever sees them not, yet the Lord sees them.

2. Secondly, hee knows every syllable that men speake at any time, as *David* sayes, *There is not a word in my Tongue, but lo O Lord thou knowest it altogether*, Psal. 130. 4. The Prophet *Elisha* could tell what the King of *Aram* spake in his privy chamber, 2 *Kings* 6. 12. The Lord can tell what words people speake under the Rose; what they say in their beds, what they whisper in their close meetings, what they belch out on their Ale-benches. *Enoch* sayes, he will have them all up at the day of judgement, say if a word be but at the Tongues end, hee hears it.

3. Thirdly, hee knowes every thought in mens hearts, as *Moses* sayes, and God saw that *the wickednesse of man was great upon the Earth, and the very imagination of the thoughts of his heart was onely evill continually*, Gen. 6. 5. Though mens thoughts be fly things, and are out of mens eyes, and Divells eyes, and Angels eyes, yet they are not out of his eye, he sees what men think.

4. Fourthly, he knowes all that ever a man hath done in times past; he revealed unto *Moses* what *Adam* did in the Garden, what *Cain* in the field, what bragges *Lamech* used before his Wives, what villany *Lots* Daughters did in the night time, many hundred yeares after they were done. He knowes

knowes what was done yeſterday and tother day, and tother day, ſeven hundred yeares agoe. Hee hath a Kalender of all the ſins of men ever ſince the beginning of the World; what people did in their child-hood, what in their youth, what in their manhood, though they themſelves have forgotten, yet he remembers; Ther's no time out of minde unto Him: as *Solomon ſayes, God requireth that which is paſt*, Eccl. 3. 15.

Fifthly, he knowes what ſinnes men will commit hereafter; Chriſt told his Apoſtles before hand, what wicked dealings they ſhould meet with; the Lord told *Mosés* what *Pharaoh* would do, before he went to him, *I know he will not let you go*, Exod. 3. 19. So likewiſe when the children of *Iſrael* were in the Wilderneſſe, the Lord told them even then that he knew all the wickednes that ever they would doe when they came into *Canaan*. *I know their imaginations even now ſayes he, before I have brought them into the Land which I ſware*, Deut. 31. 21.

Sixthly, Hee knowes not onely what ſinnes they have committed heretofore, nor onely what they will commit hereafter, but alſo he knowes what they would commit, in ſuch and ſuch caſes. Hee knew *Abimelech* would have taken *Sarah*, if hee had not hindered him. He knew that the men of *Keilah* would betray *David*, if hee ſhould ſtay there, 1 *Sam.* 23. 12. He knowes what a rich man would do if hee were poore; what a poore man would do if he were rich; He knowes that ſuch a one would play the Apoſtate, rather then looſe all his living; Hee knowes that ſuch a man would do miſchiefe, if hee had where-withall; hee ſees what is in every mans heart, what lies particularly in every mans nature; It may be here's one that dyes in his Infancy, the Lord knowes what hee would have done, if hee had lived till hee was a Man; here's one that dyes at forty, the Lord knowes what a wretch hee would have been, if he had lived to twenty or thirty yeares longer; here's one that dwells now in a good family, it may be now hee conformes to good duties, he does not flye out,

but the Lord knowes how he would be a very rakefame, if he lived in another place.

7.

Seventhly, the Lord knowes what men are, and what they have beene, and what they will be, as he knowes all their thoughts, words and works, He knowes all their dispositions, their persons, their natures, their qualities, their affections, and ends and aymes, and motives, and estates; hee knowes how many are rotten though they professe never so much, how many are unsound though they be never so well esteemed in the Church; Hee knowes in what estate every man stands in. *He knowes vaine men, he seeth wickednesse also; will not he then punish it?* Job. II. II. The reasons of this point, that God knowes all mens finnes and sinfull courtes, he knowes all that they ever have done, or doe doe, or will doe, or can doe, or would doe, are:

1.

First, because God is infinite in knowledge, as David sayes, *his understanding is infinite*, Psal. 147. 5. as the Prophet Esay sayes, *ther's no searching of his understanding*, Isa. 40. 28. well, if he be infinite in Knowledge, what can a poore Creature keepe close from him? who can hide his iniquities from him? who can set such a colour upon his wicked devises that hee cannot discover them? let a man excuse himselfe, may be his excuses may passe currant among men, but God must needs know the fallenesse of his excuses, and that they are but Fig-leaves: men may pretend what they will, and deny what they will with an impudent forehead, and set a good face upon what they will, and this may goe unperceived among men; but Gods understanding is infinite, and therefore hee knowes all that men do, he knows how every man stands affected unto him, he knows how people come to Church, and whether they meane to doe what they have been taught; whether they meane to reforme what they have been reprov'd for; for, He is infinite in Knowledge, and therefore he is privy to all the sins of men.

2.

Secondly, as he is omniscient, so he is omnipresent; he is present

preſent every where; whether can any Creature goe from his preſence? if hee goe into Bed, or Chamber, or Cloſet, or Street, or high way, or Alchouſe, or Drab-houſe, home or abroad, hee can go no where but where God is, and how can hee doe ought, but God muſt needs ſee him? God himſelfe argues on this manner, *Can any hide himſelfe in ſecret places, that I ſhould not ſee him? doe not I fill Heaven and Earth? ſayth the Lord, Jer. 33. 24. q.d.* if I be every where, I muſt needs be able to ſee every where.

Thirdly, the Lord is omniprovident, as J may ſo ſpeak, hee hath a hand either in the making of all things, or at leaſt in the permitting and diſpoſing of all things. All that is good, hee does it himſelfe, or elſe it cannot be done. All that is evill, hee muſt permit it to be, or elſe it cannot be committed; nothing is done without his concurrence or ſufferance; therefore he muſt needs know all mens ſins, he knowes what hee hath ſuffered to be, or does ſuffer, or will ſuffer; not ſo much as the ſinnes of men can fall out without him; as *Peter* ſpeaking of *Judas* his ſinnes, and the *Jewes*, and *Pilats*, and *Herods*, they did nothing but what he knew they would doe; why they did nothing, *but what his Hand and Counſell determined before to be done, Acts 4. 28.* therefore he knew the *Jewes* would betray Chriſt; he could tell the Prophet *Zachary* diſſe hundred yeares before, that hee would take 30 pieces of Silver to doe it. He could tell the Prophet *Eſay* that they would ſmite him, and buffet him, that they would reckon him among tranſgreſſors; he could tell the Prophet *David* that they ſhould pierce his hands and his Feet; and that they ſhould offer him Vineger to drinke; the Lord knew all theſe ſinnes of yours? why becauſe hee had decreed them. True, hee did not decree that hee would make them commit them, but he decreed that they themſelves ſhould be the agents of them; it ſhould be nicely their fault, their covetouſnes, their malice, their men-pleaſing, their wicked diſpoſition; J but he ordered theſe things, and therefore he muſt needs know them.

The

The Drunkard could not hold up the cup to his mouth, if God had not intended to preserve his armes; and his mouth, at that time; hee could not goe to the Tipling-house, but that God intended to continue him his feet, and his health; no man could thinke a wicked thought, nor speake a naughty word, but that God upholds his heart and his tongue in the interim; if God should forbear his goodnesse to them, hee would bee speechlesse; and not able to thinke so much as any thought at all, and this aggravates mans sinnes, that he hath need of Gods goodnesse at the same time, and yet that hee should sinne against his Maker.

4.

Fourthly, the Lord knowes every mans sinnes, because hee hath a Candle in every mans bosome; hee hath made mens hearts on that wise, that he hath a Candle in them all. Yee know there is a spirit in a man, that wee call Conscience, that is Gods candle, as *Solomon* sayes, *The spirit of man is the Candle of the Lord, searching all the inward parts of the belly*, Prov. 20. 27. Well, if hee have a Candle shining in every mans bosome, what can there bee hidden in the darke? Nay, hee knoweth mens hearts and wayes better then they know them themselves; as the Physitian can better judge of his Patients body then himselfe: Christ knew *Peters* unbelieving heart, when hee knew it not himselfe, though all men be offended in thee yet will not J; Christ knew hee would be offended in him that very night; So he knew *Hazael* wicked life, when the man that owned it, would not believe it; Is thy servant a Dog sayes hee, that J should bee so wicked? Yet he knew he would be so wicked and cruell; and therefore God can bring to a mans mind a thousand things that hee never dream'd of before; many a man deceives himselfe all his life-time; But when hee comes to sicken and die then God shewes him what hee is, and what he hath done, and now hee sees he is a damned wretch, and yet before though all the Ministers in *England* had told him so much, hee would not have believed it.

5.

Fifthly, He must needs know every mans sinnes, because hee

hee is the Judge of all the World, and he is to judge every ſinner according to his deeds; Now if hee ſhould not know all his finnes, he could not judge righteous judgement. The Judge muſt know all ſecrets, otherwiſe he cannot well judge.

Now beloved, God is a righteous Judge, and therefore no ſinne can ſcape him; God ſhall bring every work into judgement with every ſecret thing, whether it be good or whether it be evil, *Eccleſ. 12.14.* True it is, he ſhall not want witneſſes in the day, for Conſcience ſhall be a thouſand witneſſes; yet it is needfull, that himſelfe ſhould have perfect knowledge of all the actions of men. For why is Conſcience ſo ready to accuſe a man, when it is awakened? It is onely becauſe it is conſcious that God knoweth all its doings; now if God had not perfect knowledge himſelfe, conſcience would not witneſſe all then, neither could it make a ſinner confeſſe all. But God knowing all, this is it that will make conſcience to ſpeake truth. The Pſalmiſt being to diſpute againſt a company of Atheiſticall people that ſayd, *truſh God ſhall not ſee*, Pſal. 94.7. marke how hee reaſons againſt them. He brings an argument from Gods judging of men to prove that God muſt needs ſee; O ſayes he, it is he that chaſtiſeth the heathen, ſhall not hee correct? hee that teacheth man knowledge, ſhall not he know? *verſ. 10. q.d.* yee deny God to be judge; if yee ſay hee does not know, how can he correct them? will he judge men for that he knowes not what? no, if he be the judge of the whole World, he muſt needs know all that men doe.

Jeremy
hath a very
excellent
ſaying,
Jer. 11:20.

Verſe 1.

The Uſe of this is, Firſt, is it ſo that God knowes all mens ſinfull courſes, if men be dead-hearted, he knowes it; if they be heartleſſe in good duties, he knowes it; though they would be loth that men ſhould know what they are, and doe keepe it from them, yet they cannot dawb it before God; he knowes it then; this may ſerve to confute them that ſay God does not know ſin. This was *Averroes* his opinion, who ſayes God does not know ſin; God knows all that ever he knowes by knowing of himſelfe, and how can hee know ſin, becauſe hee

can see no such thing in himselfe? J answer this is to derogate from the knowledge of God and to deny the perfection of it. True, sin is an evil, yea the greatest evil of all evils; yet the knowledge of it is good: nay, it were strange to say that God does not know who sin against him; that were a pity; if men be abused, wee say it were pity but that they should know of it; and if wee doe love them, wee tell them who they be that abuse them, and what the abuses are. Certainly God knowes who doe abuse him, and how people carry themselves towards all his Commandements and worship; it is a part of his perfection to know it. Againe, we our selves may know sin, and may know sin by the contrary, as wee know what darknesse is by the contrary, which is light; and shall we say that God does not know it? God damnes all the wicked, one after another for it, and therefore he does know it, nay we see that God brings secret things to light here in this World, when people had thought that no body should ever come to know it, yet hee does often bring secret sinnes to light here in this World; how much more, at the last day? And though God knowes all that ever he knowes by looking upon himselfe, and sin be not there, but nothing but good and goodnesse it selfe, yet hee can know it as a Medium to bring good out of it; And so it is good as he wils it, and therefore hee decrees it, and therefore he must needs know it and know it in himselfe. For the permission onely of it is in himself, and the acting which is evil is out of himselfe, neither does it follow that Gods understanding should become vile by knowing so many vile things, as *Vorstius* and others do blasphemously affirme, and thence they would conclude their cursed Atheisticall axiomes; we indeed may make our selves vile by looking upon vile and base things, because we cannot keepe our hearts from favouring of them; *Whose end is damnation, &c. who minde earthly things*, Phil. 2. 19. That is, their minde becomes vile by so doing. Hereby people come to be unacquainted with God, and with Heavenly things. They know how to buy and sell, how to earne and get gaine, how to plough and sow and
such

ſuch earthly things, and they do ſo favour theſe minds, that they make their minds baſe with them, and therefore we are commanded to ennoble our minds and underſtandings, for theſe things make them vile, and therefore we ſhould think of them no oftner then needs muſt, for our minds are debaſed by baſe objects; This is to be meant in regard of us, not as though any thing that God hath made were vile, but our corruption makes us vile; when we looke upon vile things, we are apt to run a whoring after them, and our affections to bee hampered by them; but God can daily and every houre ſee and looke what vile things men doe; for he keeps a continuall and an uninterrupted hatred of them, as the Pſalmiſt ſayes, He is angry with the wicked every day, ſo hee hates their courſes every day.

Againe, does God know all mens ſins? then this confutes the Anomiſts, that ſay God cannot ſee the ſins of his people, God ſees no ſin in his people ſay they; abuſing that place there of *Balaam. He hath not beheld iniquity in Jacob, neither hath he ſcene transgreſſion in Iſrael.* Numb. 23. 21. What's this but to pervert Scripture, hee ſpeakes there of the eye of his Juſtice, He does not ſpeake of the eye of his Knowledge; He ſpeakes of ſuch things as is in the wicked: That indeed God does not ſee in his people; for it is not there to be ſcene; otherwiſe, if Gods people ſin, God makes them know and confeſſe that hee ſees it; as *David ſayes, O God thou knoweſt my fooliſhneſſe, and my finnes are not hid from thee,* Pſal. 69. 5. The garments of ſalvation that God puts upon his people, are not to hoodwinke Gods All-ſeeing Knowledge, but to keep off the deſtroying Angell.

2.

Secondly, another Uſe is to condemne the moſt ſorts of men, that doe not conſider of this truth; they little thinke that God ſees all their doings. I feare there is hardly any among us, that will ſeeme to deny but that God can ſee all his wayes; and yet we ſee it is too apparent by mens lives, that few men do believe this indeed. There is this vile Atheiſme ſculking in all our hearts naturally

(otherwise we durst not doe as wee doe) that either God is such a God as the Epicures made him, that sits in Heaven and regards not what men doe here below, or at least we doe not charge this truth on our hearts, that God sees us; this is the cause of all the sinnes that are among us; That there is so much lukewarmenesse in the better sort, so much heartlesnesse in holy performances before God, so much wickednesse among others; for why? if men did seriously consider that Gods sees all and markes all, nay hee markes all that men do, so curiously that hee can set them in order before them, all that ever that they have done, *Psalm. 50. 21.* in the same order that they committed them; marke he can set before us in order all that ever we doe from day to day; this sin then, and that sin then; such a sin wee did at such a time, such sin in the morning, such at noone, such the last night, such lusts were in our hearts in such a place, and such in such a place; hee can set them in order before us, he knowes them so well, and will too before he hath done; I say if wee did charge this upon our soules, we could not live so loosely as we doe.

You will say, yea, but we are Christians, why do you tell us such a known truth? what need so many arguments to prove that God knowes all our sinnes? wee know that already and nobody will deny it, we are Christians. I answer; this is the hypocrisy of men hearts; their hearts will confesse it to be a truth, but in their workes they do deny it. The Prophet *David* speakes of men that were in the visible Church of God aswell as we, and that would confesse this truth as well as we, and yet he sayes of many an one of them; *He hath said in his heart God hath forgotten, he hath hid his face, he will never see it, Psalm. 10. 11.* And the truth is, this is the cause of all the boldnesse of people to goe on in their sinnes, or to yeeld to sinne at any time; they put this out of their bosomes that God sees them; As *Ezekiel* speakes, *the land is full of blood, the City is full of perversnesse, for they say the Lord hath forsaken the Earth, and the Lord seeth not, Ezek. 9.* they say so in effect; they put God as farre of, and doe not consider that hee sees them. Beloved there's none of us all

but hath need that truth ſhould be urged upon us, that God beholds all iniquity and evill ; we can never doe amiſſe, but he takes notice of it.

Thirdly, another uſe is ; is it ſo that God ſees all mens ſins ? Then this is a terror to all that goe on with a ſelfe-condemning heart. O conſider what the Apoſtle ſayes, *if our heart condemns us, God is greater then our heart, and he knowes all things*, 1 Joh. 3. 20. *q.d.* if we have a ſelfe-condemning heart, how much more ſhall wee find a ſelfe-condemning God ? If our own heart can find us out, if that can find out our worldlineſſe, or our irreverence, or our careleſneſſe of God, how much more will God find us out ? He knowes all our ſins better then wee our ſelves ? and therefore, O let us quake all of us to goe on with a ſelfe-condemning heart ; it is a bad badge, it is a prodigious token of the fearefull judgement of God ; if wee doe not get our ſins done away, by the blood of Jeſus Chriſt, and by his ſanctifying Spirit, God will finde us out ; for hee knowes what we are, and what wee doe daily, and how we live every day and houre. Againe, this is a terror to them that are Hypocrites ; If God could not ſee a rotten heart, he ſhould ſpeed as well as the beſt. O but ſayes God, *I the Lord ſearch the heart, I try the reynes, even to give every man according to his wayes and according to the fruit of his doings*. Jer. 17. 10. and therefore woe be to ſuch as are otherwiſe within them they ſeeme to be without, they are painted ſepulchers, but within they are full of rottenneſſe, they profeſſe godlineſſe, but they ſuffer within a Worldly ſpirit, a guilty Conſcience, a vaine minde, an unbelieving heart, no love of God, no zeale to his glory, no feeling of the Churches miſery, no compaſſion with the Saints, no delight in them that feare God indeed ; and yet they will goe for Chriſtians forſooth. God ſees all their workes, and will unmask them in his due time, either in this world, or in the world to come, and will poure everlaſting contempt on them.

Fourthly, this is comfort to good people, for if God ſee all mens ſins, then he ſees all mens goodneſſe much rather ;

Uſe 3.

Uſe 4.

what a comfort is this in Prayer to consider, *That hee that searcheth the heart knowes what is the minde of the Spirit*, Rom. 8. 17. He knowes all thy groanes, hee knowes all thy desires; What a comfort is this when ever an honest soule is put to it soundly in temptation, when the soule is accused by Satan, hardly thought on by men, and God lets bitter temptations to come on? I say what a comfort is this, that God knowes all the good things that are in man? All ones affections, all ones endeavours, all ones combats against sinne, all ones griefes for corruption, as *Peter* sayd, *Lord thou knowest all things, thou knowest that I love thee*, Joh. 21. 17. *Peter* was put to it roundly at that time; But yet this was his comfort, that God did know all things. He had many tokens of Gods gracious goodnesse about him, hee had love to *Jesus Christ*, he had deepe desires to doe all that hee bade him. O sayes hee, and thou knowest it. Againe, this is an excellent comfort in time of affliction. When *Job* was in affliction, and his friends scorned him, then did hee goe and poure out his Teares unto God, and this was his comfort, *Behold my witnesse is in Heaven, and my record is on high*, Job. 16. 19, 20. Againe, this is an excellent encouragement to serve God in these bad and sinfull times; people generally never looke after God: nor holinesse; the World lookes after their pleasures and their profits, and preferments, and friends, and the like; but Religion and devoutnesse, and godlinesse of living, few people looke after that, as though God did not regard what people doe. Now beloved, when wee heare that God sees all that men doe, and markes it, and will call all men to accompt, what an encouragement is this to serve God as *David* sayd to *Solomon*, *Know thou the GOD of thy Fathers and serve him with a perfect heart; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts* 1 Chron. 28. 9. Againe, what a comfort is this against false accusations? Hee knowes all our Innocency, when our neighbours say all manner of evill of us. He knowes we doe that in simplicity, which others thinke we doe out of a sinister respect,

reſpect, or out of pride, or popularity, or for applauſe. What a comfort is this, when wee can appeale to God, as *Paul ſayes, The Lord knowes that I lye not*, as *David ſayes, I have not refrained my lips from Preaching thy Righteouſneſſe O Lord, thou knoweſt*, *Pſal. 40. 9.* Hee knowes the uttermoſt endeavours and deſires of our hearts is to be as good as wee ſeeme, though the world take us for Hypocrites. He knowes wee be true men; that reverence every power that is of God, though the World eſteeme us factious and humorous. Little does the world thinke what the Saints doe every day, what waſtlings with God, what conflicts in their minds they endure; this is ſufficient, the Lord knowes.

Again; what a comfort is this? If wee deſire to know our finnes, God is able to ſhew them unto us. Hee can open our eyes to behold them for our humiliation, that wee may ſay with the Prophet, *I know mine owne iniquities and my ſinne is ever before mee*; if wee want a right ſight of our ſins at any time, it is but going to God, Hee knowes them all, hee can helpe us to ſee them aright.

Fiſtly, does God know all mens finnes? Then this ſhould make us afraid to doe evill at any time, or in any place, yea in the ſecretteſt; wee can never doe any evill, but God will ſpy us out: wee cannot have a thought in our heart, but hee does diſcerne it: nor omit any duty but hee does perceive it; nor ſlubber over any good duty, but he ſtands by and lookes on; may bee when yee are among your ſelves yee can ſhoot out your Arrowes, even bitter and malicious words, may be nobody can tell what yee ſaid, tuſh it ſhall never come to ſuch a ones Eare; Who can tell that you did ſay ſo? Who? why God can. Thus yee ſaid and thus yee ſaid ſayes the Lord; *Thus have you ſaid O houſe of Iſrael for I knew the things that came into your mind every one of them* *Ezek. 11. 5.* Hee knowes thy Adultery and with whom, and in what bed; neither Curtaines, nor doores, nor Lock and key can hide from him. Hee knowes thy heart hath riſen up againſt the Word. Hee knowes how many times thou haſt ſmothered
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thine owne Conscience, and gone against it, and out-wrestled it; He knowes how thou leatest thy minde rove in Prayer, how many times thou hast come to the Lords Table unworthily, omitted Family duties or hudled them over without due regard; Hee knowes what trickes thou hast to put off conviction, what a base esteeme thou hast of the strictnesse that Gods Word doth require, when thou hearest it layd open. O I say, this should make thee to feare God, this should make thee to feare every where as the Psalmist sayes, *Thou compassedst my paths and my lying downe, and art acquainted with all my wayes, Psal. 139. 3.* Thou hast beset mee behind and before, within and without; thou possessest all my reines. O what an awe should this breed in us! But I let this Use passe. This Use will better come in the next Doctrine.

Doct. 2.

Well then, the next Doctrine is this. The knowing that God knowes all our workes, is the powerfull meanes to all Gods elect, to do them good, and to quicken them, and to make them take heede of all manner of sinne; when the Lord would quicken his people here in Sardis, hee uses this as his first meanes to doe it by, *I know thy workes*; wee may see this in David. *I have kept thy Precepts and thy Testimonies, for all my wayes are before thee. Psal. 119. 168.* when Solomon would confute a whorish heart, hee uses this for his argument, *Why wilt thou my Son, bee ravisht with a strange Woman, and embrace the bosome of a stranger? for the wayes of man are before the eyes of the Lord, and hee ponders all his goings. Prov. 5. 20. 21.* why wilt thou doe thus? *q.d.* thou art madde, thou art desperate, if this argument will not prevale with thee.

Reas. 1.

The reasons of this point are, First, because the Lords knowing of our workes is not onely a meere knowing of them, but also a marking and a pondering them too; Hee diligently observes what wee doe, hee ponders and considers whence it proceeds, and whether it tends, as the Prophet sayes, *The Lords Throne is in Heaven, his Eyes well consider, his Eye-lides try the Children of men, Psal. 11. 4.* And therefore when the
Scripture

Scripture would tell us that God knowes mens hearts, it ſometimes expreſſes it thus, *The Lord pondereth mens hearts*, Prov. 24.12. If God did onely ſee what we doe, it were another matter, but when the ſoule ſhall heare that hee makes, and that hee ponders, and conſiders mens finnes, and weighes them how haynous they are, what puniſhment they deſerve, and how horrible it is that they do, how much it is againſt his glory; its a ſigne of a deſperate heart, when this will not work.

Secondly, becauſe when God ſees all our finnes, it is with a moſt holy and pure Eye, and ſuch an Eye as cannot abide ſuch an object before him, as the Prophet *Habakuk* ſpeakes, *Thou art of purer Eyes then to behold evil, thou canſt not looke on iniquity*, Hab. 1.13. If God ſaw our finnes with ſuch an Eye as men ſee them now and then, it were no ſuch great thing; for wee know that moſt men can endure to ſee our finnes well enough, and like us little the worſe; but they are infinitely offenſive unto God, he ſees them with ſuch an eye, that if ever the Conſcience be a wake but to perceive how he lookes, it will burſt the very heart of a man.

Reaſ. 2.

Thirdly, becauſe when God ſees our finnes, he records them he notes them in a booke, that he may never forget them; as he told the people of the Jewes *behold it is written before me, I will recompence and render it into your boſome*, Iſay. 65.6 if God did ſee our finnes, and ther's an end, then indeed this doctrine of Gods ſeeing would doe little; may be God would forget them againe; yea, but when he ſees, he registers too, nay he layes it up in record to be in ſtore by him againſt another day; nay, he ſeales them up in his treaſure; *Is not this laid up in ſtore by me, and ſealed among my Treasures?* Deut. 32.34. now when the Soule ſhall come to marke this, this will wound it to the quicke, this muſt needs doe a man good and ſtrike an awe into him of God.

Reaſ. 3.

Fourthly, becauſe when Gods ſees our finnes, it is even all one as if all the world ſhould ſee them too; as *Origen* notes; for let our finnes be never ſo ſecret, our inward unſoundneſſe

Reaſ. 4.

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never so unknowne, yet if God know it, it is as bad and worse then if all the world knew it; for all the world shall know it one day, God will lighten all things that are hid in darkness, and will make manifest the secret counsailes of mens hearts; *then shall every man have praise of God*, 1 Cor. 4. 5. that is, whosoever have been godly, God will bring all their godlinesse forth, and every one of them shall have praise of God; this shall be an honour to them before all the world: so if a man have been evill, then God will produce all his naughty courses forth, then shall he have shame from God, God will shame him before all the World. There is nothing now covered that shall not then be revealed, nothing hid that shall not then be laid open; what a shame then will this be for thee, that thou which hast gone so many yeares for an honest man, and may be hast been some body here in this world, when all the Saints, shall see thee standing as a wretch, as a hell-hound as a limme of the Divell; on Christs left hand? What a shame will it be, if we that are now earnest Preachers, if any of us shall then be found among the goats? what a shame to any of you, that would count it a fore disgrace to be called a wicked man, to be led forth with evill doers, and shoed among the damned? well then, if Gods seeing of mens sinnes be such a kind of seeing as this is, no marvell it worke so effectually on them that are of God.

Reas. 5.

Fifthly, another argument may be taken from our disposition; our disposition is such, that we cannot abide that our wickednesses should be seen of any body that we know can't abide them; Which among us when we pray and have base roving thoughts, would not be ashamed that a man should see our thoughts rove? which of us, that are unsettled and dead-hearted, would not blush that men had a casement to see how *dead* he sits at a Sermon, and how *dead* at a Sacrament, how *dead* in other of Gods Ordinances; what base and impure thoughts sometime doe arise in his mind; if hee did thinke that any man should see them, he would not hardly be able to shew his face among men. Let but an Adulterer that is
naught

naught with a Whore, have but a few men, or but one man come and take him in the act, O how it will gall him and vex him to be ſeen! as *Iob ſpeakes, if one know them, they are in the terror of the ſhadow of death, Job.24.17.* they abhorre the light, they cannot abide to be brought out to be knowne. Now beloved if this be our diſpoſition by nature, that we cannot abide ~~that~~ ſo much as a man ſhould know us; nay, not a child of ſix or ſeven yeares of age, then O what a terror is it that the God of Heaven and Earth ſhould know us, that he ſhould ſee all our luſt, all our ſinnefull and vile thoughts, all our uncleane and noyſome affecti- ons, all our by-ends and careleſneſſe of God! O what a powerfull thing is this to worke upon the heart, except it be delivered up to a reprobate ſenſe, to ſleight God, and care leſſe for him then for a little Boy, or a mortall man? ſo then yee ſee, this is a powerfull meanes to work upon a ſoule, to know that God knowes all his workes. Though the Woman of *Samarita* ſtood jeſting, and playing, and conteſting with our Saviour a good while: yet when ſhee perceived that he knew all her villany, this burſt her heart; *O ſayes ſhe, this is no other then Chriſt, he hath told me all that ever I did, Joh.4.29.*

The Uſe of this is. Firſt, here we ſee they are deſpe- rate that this point cannot worke on; it's certaine they are graceleſſe that can heare that God ſees all their workes, and yet it does not purge them from day to day; its an evident argument that a man contemnes God, and makes nothing of him. When *David* had ſhewed that the wic- ked care not for Gods eye, they make a matter of nothing of it; tuſh God does not ſee, *Pſalm.10.11.* ſay they; that is, they knew he ſaw indeed, but they made nothing of it; as long as men did not ſee them, they counted Gods ſeeing as nothing; now marke what followes, *wherefore doe the wicked contemne God? verſe.13.*

Secondly, is it ſo, that this is ſuch a powerfull meanes to worke upon our hearts? let us not harden our hearts,

Uſe 1.

Uſe 2.

but let us consider of it, that it may cut between the bone and the marrow, and devide between the soule and the spirit; God sees all our workes. This point should fall upon our hearts, like the almighty hand of God, as it did upon Job, *I know thou canst doe every thing, and that no thought can be hid from thee*, Job, 42.2.

Now wee come to the particulars. And the first is in these words, *thou hast a Name that thou livest*, and the other is, *and art dead*.

That thou hast a name that thou livest; This is the first particular whereby the Lord Jesus, proves that which hee had implied before, *viz.* that the works of *Sardis* were all starke naught, because they had onely a name to live, they rested in a meere outward name to be Religious and good Christians, and people of God, and believers and a Church of Jesus Christ; they had the name, and that was all; they had a name to live; well, sayes hee, for this very thing, I know all thy workes, (i.) I know them to be all starke naught. Some thinke this is an allusion to the Minister of *Sardis* his name, who (they say) was called *Zosius*, that is Living. Thou hast a name that thou livest, but the truth is, thou art dead; whether that be so or no, I know not; but this is the meaning of the words, that both the Minister and the Church seemed to be alive towards God; hee to be a very good and godly Minister, and they very good and godly hearers, they were all professors, they were all very devout and forward in all their duties of Religion to see to; Thou hast a name that thou livest.

By name is meant a meere Name, as wee see by the clause following, and art dead; for when a man is dead, the name to live must needs be a meere Name.

1.

First, a Name in regard of themselves, they tooke themselves to be alive; as *Paul* had a name to live before his conversion, while yet hee was a Pharisee, hee had then a name to live, *I was alive without the Law once*, Rom. 7.9.

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That is, I had a name to live then, I taking my ſelfe to be alive; I thought verily in thoſe dayes that I had true Grace, true Faith, and true Hope, and true Love, and the true feare of God before my eyes. So this Church had a name to live, they thought themſelves to be alive.

Secondly, a Name in regard of other godly Churches; others in the judgement of Charity conceived they were alive; as the Scribes, and the Pharifees, our Saviour Chriſt told them they had a name to live, *Woe unto you Scribes and Pharifees, Hypocrites; for yee are like unto whited Sepulchers, which indeed appeare beautifull outward, but are within full of dead mens bones*, Matthew 23.27. that is, yee ſeeme to be alive, yee have a name to live, but indeed yee are dead; They had ſuch a great name to live that our Saviour Chriſt had much a doe to keepe his owne Diſciples from over-weening of them; beware of them ſayes hee, *q. d.* whatever yee may thinke, they have a meere Name to live.

Thirdly, a Name among poore ignorant and ſimple people; yee know there be abundant of poore ſimple people that are led away with ſhewes, that know not what true Religion is, nay may be hate it, but yet they are led away with the ſhew of it; now they that ſeeme to be religious, they are the only Men and Women with ſuch; they are held for the only good people in a Country, they are admired, poore ſilly people take them for their Ghoſtly Fathers, if they can have but their Prayers, they thinke their Prayers can do much; when they are ſick, they love a liſe to have ſuch by their bed-fides, they give them a great deale of comfort, like *Absalom* that comforted the people that came to him, O your matters are good; ſo the Apoſtle ſhewes that they that had a *forme of godlineſſe*, had a name to live among a company of poore ſilly people, *2 Tim. 3. 5. 6.*

Fourthly, a name among the perſecutors of Religion, and ſo they are perſecuted too among them that live

indeed; for mockers take them to bee of the same number. So *Alexander* the Coppermith, had a name a great while, and the enemies of goodnesse persecuted him even as *Paul*; so *Demas* for a time had a name, and was persecuted aswell as the Apostle, till afterwards hee was weary and forsooke him. This is one of your Precisians, this is one of your purer people, this is one of them that call themselves the people of God, *These are the people of the Lord*, Ezek. 36.20. As a Bat hath a name to bee a Mouse, and so the Birds persecute it, and cannot abide it.

Doct. I.

Now the point of Doctrine is this, That it is a horrible thing to rest in a meere name of being Religious; it is the argument that Christ uses, to prove that *Sardis* workes were all starke naught, because they had a meere Name to live; so when the Lord would declare how the Jewes were grown to bee starke naught, hee layes this to their charge, that they had onely a Name to be his people; *They call themselves of the holy City, and stay themselves upon the GOD of Israel, the Lord of Hosts is his Name*, Jsaiah 48.2. That is, they got themselves a Name to be his people, and there was all; they had not the thing it selfe, but they tooke the name; Thus he proved them to bee starke naught.

Reas. I.

The Reasons are; First, this is to bee farthest off from Religion; because himselfe will not, and others can not so effectually apply to him the meanes of recovery, hee being in his owne and others judgement a true Convert. As a Sicke man who thinkes himselfe well, is of all others farthest from cure. Religion is a reall thing, and therefore hee that rests in having the Name of it, is farthest off from it; as Christ sayes of *Nathaniel*, *Behold an Israelite indeed, in whom is no guile*, Joh. 1.47. So when a man is religious indeed, humble indeed, feares God indeed, this is Religion; when a man is freed indeed from his sinnes, and from the power of them, this is Religion: *If the Sonne shall make you free, yee shall be free indeed*, Joh. 8.36. Now when a man hath onely the Name, he is farthest off from this; Religion is a reall, solid, and

and a ſubſtantiall thing; as *John* ſayes, *My little children let us not love in word, neither in tongue, but in deed and in truth*, 1 Joh. 3. 18. What though a man have the name to love God and goodneſſe? How farre is this off from doing of it indeed? A man may goe for one that is converted; but hee is converted that is converted indeed; ſo he is godly that is godly indeed; the name is nothing where the thing is wanting; all Religion is in deed, to believe indeed, to deny a mans ſelfe every day indeed, to be ſenſible of God indeed in all ones wayes; not to ſay ones Prayers, but to pray indeed; to give God thanks indeed; to worſhip him indeed; as *Paul* ſayes, *When a man can ſay God is in us indeed*, 1 Cor. 14. 25. When a man hath onely the Name, this is a meere fancy and conceit.

Secondly, it is a very Blaſphemy to get the name for good people, when wee are not good people indeed: The reaſon is this, Religion hath an inward dependance upon God, it unites a man to God, it hath an internall relation unto God, it puts a man into a propriety with God, that God is his God, that hee is borne of God, it puts the very Name of God upon a man; Now if a man take the name without the thing, it muſt needs be a very Blaſphemy as he ſayes, *I know the blaſphemy of them that are Jewes, and are not; but are the Synagogue of Satan*, Revel. 2. 9. As if a man ſhould ſay hee were of the blood Royall, yee know the blood royall hath ſuch a dependance on the Crowne, that that man that ſhould ſay he were of the blood royall, and is not, hee muſt needs blaſpheme the King. So beloved, Religion hath a neere dependance on God, therefore hee is a blaſpemer of God, that gets the name of it, and lets the thing alone; and therefore how ſhould wee take heed, how wee have the name for Religious people, except wee be Religious indeed, and holy indeed, and Heavenly indeed, as *Ambroſe* ſayes; *Nam fit nomen inane & crimen immane*, a bare name is a horrible blame unto any man, whoſoever he be.

Reaſ. 2.

Thou
ſhalt not
take the
Name of
the Lord
thy God
in vaine.

Thirdly, is it a flat lie; when a man hath the name for a
good

Reaſ. 3.

good Christian, and hath not the thing signified by the Name, this a flat lye; as God sayes, *Note it in a Booke that it may bee for time to come, that this is a rebellious people, lying Children, children that will not heare the Law of the Lord,* Jsaiah, 30. 8, 9. That is, they had the Name of his children, but they had not the thing signified by that Name; they would not doe as Children should doe, they would not bee ruled by their fathers Lawes, therefore they are lying Children, they lye in bearing such a Name; the Lord notes it in a Booke, that it might stand for ever and ever against them at the day of Judgement; this was nothing elie but to lye before God; you goe for my Children, what? And will not doe as I bid you? You lye in having the name of my Children; when a man shall have the name of a child of God, or the name of a Minister of the Lord Jesus, or the name of a Christian baptized into Christ, hee had need to take heed what he does; for if hee doe not answer this name, he does but play the *Ananias* to lie to the Holy Ghost: Looke into thy generall calling; looke into thy particular, looke into thy carriage; looke into thy manner of good duties, whether thou doe behave thy selfe answerably to this holy Name whereby thou art called, knowing thou doest but lye to God, if thou doest not.

Reas. 4.

Fourthly, It is an unreasonable thing; when a man hath not the thing, there is no reason that he should have the Name; when God gave *Abram* the name of *Abraham*, hee told him there was a reason why hee should be called by that Name; *Thy name shall be called Abraham; for a Father of many Nations have I made thee,* Gen. 17. 5. So it is an unreasonable thing why wee should have the name of Gods servants or Christians, unlesse there be some reason why we should have the imposition of this Name; now when wee make it a bare tytle, and doe not obey CHRIST, nor make Conscience of all his holy wayes, this is very unreasonable; as *Abigail* reasoned about her Husbands name; *As his name is so is hee, Nabal is his name, and folly is with him,*

1 Sam.

1 Samuel 25. 25. So my Brethren, as our name is ſo ſhould we be; if Chriſtian be our name, true Chriſtianity ſhould bee with us; Humility, love, meekeneſſe, patience, faith, holineſſe, and all other parts of Chriſtianity ſhould be with us; now if wee have the Name without theſe things intimated by the name, this is a very unreaſonable thing; nay, it is not onely unreaſonable, but alſo ridiculous; who will not count the names that the Papiſts give to their blockiſh Friers ridiculous? *Subtiliſſimus* Doctor, Doctor *Angelicus*, *Seraphicus*, theſe are ridiculous, as a Drunkard a Chriſtian, a whoremonger a Chriſtian, a worldling a Chriſtian, a vaine man a Chriſtian? What a ridiculous thing it is to call ſuch the Saints of God? Strangers here on earth, ſuch as have their converſation in Heaven, ſuch as are buried together with Chriſt in his death; ſuch as are men of another World; Mortified, juſtified, ſanctified, crucified to themſelves, loving the things above, and not the things that are here. beneath; If theſe things doe not agree with us, what a ridiculous thing is it that wee ſhould bee termed good Chriſtians; here bee Chriſtians indeed? this is a meere mockery.

Fifthly, it is an impudent thing; when we have a Name to live and to be wrought upon by the word, what an impudent thing is it if we doe not looke to it that wee be ſo indeed; one would thinke wee ſhould bluſh to thinke what a Name wee have, and how little wee make good our name between God and our owne ſoules. *When the men of Bethlehem ſaid, is not this Naomi, O how ſhe was aſhamed of her ſelfe; call me not Naomi, call me Marah, for the Almighty hath dealt very bitterly with me,* Ruth. 1. 20. So when wee are named Chriſtians, we ſhould even bluſh, call me not a Chriſtian, call me a Wretch, call me a vile creature, a hellhound, a limme of the Devill, a curſed ſinner; for the Almighty never yet turned my heart; he never yet purified my Soule and life, I never yet have reſembled Chriſt to this very day; I ſay the moſt of us ſhould even be confounded to thinke

Reaſ. 5.

what Name wee have. J a Christian, and doe no more good, and live no better Life ? J a Christian, and not humbled, not abased yet before God, so dull to all goodnesse, so carnall, so dead to all Gods Ordinances, so voyd of all grace, so fencelesse of my sinnes ? How can this be ? Wee are impudent, if wee have our name for naught, our Name may upbraid us ; the good opinions that others have of us, may fill our faces with shame to thinke how short we come of it.

Reas. 6.

Sixthly, it is an inexcusable thing ; If we have a name to bee alive, we are without excuse if we be not.

1.

First, because now out of our owne mouthes God will judge us ; wee sayd we were his People, we tooke the name of his servants ; why then hee will say why had J not your service ? Why would you doe no more for me ? Why were you Covetous, why were you Proud, why were you hard-hearted, why were you so carelesse of me ? You wore my livery, you shrowded your selves under my Name. So the Lord did with the Jewes that had the name of his Children and servants ; see how hee judges them out of their owne mouth ; *A Sonne honours his Father, and a Servant his Master ; If then J be a Father, where is my honour ? And if J bee a Master, where is my feare ?* Malac. 1. 6. q. d. You say J am your Father, and J am your Master, and J am your God ; well, out of your owne mouthes J will judge you ; why then did you honour mee no more ? Why did yee regard me no more ? Yee cared not for me, yee did not looke after me, you had little or no heart after me ; your owne mouthes have cast you.

2.

Secondly, yee can have no other excuse ; Can you say you could not beleeeve in my Name ? Yee could not forgoe such and such Lusts at my command ? Why then would you goe for my Servants ? You should have said so plainly, and not daily have come into my Courts, as if you would obey me ; nor taken up the profession of my Worship as if you would goe through-stitch with it ; why would you come to my Table, as though my Promises belonged unto you ? If yee could

could not doe as J bade you, you ſhould not have borne me in hand as though you would; now yee have play'd the Hypocrites and drawne neare to me with your lips, and taken my Name into your mouthes, whereas yee would not bee reformed by me; *What had you to doe with my Covenant, that you muſt needs bee meddling with it?* Pſal. 50. 16. If yee would not obey it, yee ſhould have let it alone; ſo that yee ſee, that to have a naked Name to live, is an inexcusable thing.

Reas. 7.

Seventhly, it is an unprofitable thing; A naked Name will doe us no good; when the Jewes truſted in the Name that they had, O they were the children of *Abraham*, they were Gods onely people, they had his Covenant, and his Oracles, and his Temple; O the Temple of the Lord, the Temple of the Lord; they hoped well, having thus much to ſay for themſelves; but marke what God tells them, *Behold you truſt in lying words that cannot profit*, Jerem. 7. 8. This would not profit them one jot, becauſe they did not verifie the Name they had. So the *Galatians* they presumed mightily on this, that they were Chriſtians; as for making good this holy Name, that they gave no heed to at all; they would have the Ceremonies; when *Paul* told them of their faults, they would not liſten unto him, nay they counted him their Enemy; they would have the Ceremonies of the Law; well, the Apoſtle told them plainly, that if they would not bee ruled, their Name would doe them no good. *Behold I Paul ſay unto you, that if yee be Circumciſed, Chriſt ſhall profit you nothing*, Galath. 5. 2. 9. d. You beare your ſelves upon Chriſt, and yet will not doe as hee would have you doe, yee will doe what yee liſt; but let me tell you, if yee will not reforme, Jeſus Chriſt ſhall profit you nothing; you ſay you beleve in Jeſus Chriſt, I but it ſhall profit you nothing: So when the People there in *Iſaiah* reſted in this, They came to Gods houſe, they gave him Sacrifice every morning and evening, they did thus and thus, and ſo they had a Name for his peculiar people; the Prophet affures them, this ſhould not profit

them one whit. *I will declare thy righteousness and thy works, for they shall not profit thee,* Isa. 57. 12. Thou prayest and doest many good duties, and so thou gettest thy selfe a name; yea but if thou doest not soundly and thoroughly answer that name, God will declare all thy Righteousnesse and all thy profession, and all thy good duties, and none of them all shall profit thee; In that day hee shall declare what rotten things they have been, how heartlesse, how livelesse, how dead-hearted all thy duties have been, and they shall doe thee no good; and indeed what good can a Name doe a man? True faith alone does justifie, not the name of it; true peace of Conscience does comfort, not the name of it; true interest in God gives a man a chearfull access to God, not the name of it.

Reas. 8.

Eightly, it is not onely unprofitable, but also it is hurtfull. It is hurtfull unto others; a bare Name I say without substance and truth is hurtfull unto others. It is hurtfull unto them that are without; for when they see how lazy such as goe for Professours, be, how they have little elie in them but talking and professing, and prating and hearing; otherwise they are as vaine and as covetous, and as having as other men, no strictnesse, no purenesse, no holinesse, no humblenesse of mind, no love, no forgiving one another, no forbearing one another, no brotherly kindnesse; no Union nor Communion, no power in their Prayers, no gravity nor authority in their speeches, no heavenlinesse in their Conversation, no brokennesse of heart, this hardens the hearts of them that are without, and makes them all thinke that Religion is a matter of nothing; thus they doe a great deale of hurt unto others; the professing Wife to the prophane Husband, the professing Servant to his prophane Master, the professing Neighbour to his prophane neighbour; whereas if they were godly indeed, and humble indeed, and as their Name does import indeed, they would doe a great deale of good, but now they doe a great deale of hurt.

2.

Againe, they doe a great deale of hurt unto commers on; many a man that is smitten at the Word, that begins Reformation

Reformation and amendment and gives good hopes that he will come to ſomething in the end; when hee lights upon ſuch Sardinian Saints, that are ſo in name, but there is no life at all in them, theſe put him backe againe, and make him ſet up his ſtaffe before hee ſees halfe way; like the dead body of *Amasa*, that made the people ſtand ſtill.

3. Againe, they doe a great deale of hurt unto the Saints of God, ſometimes by deceiving of their hearts and cooling of their zeale and ſervour, or if they cannot doe that, then they hate them and prove very ſhaye of them, and gird them behind their backs, and doe them much miſchiefe, as *Paul* complaines, *Hee was in perils among false Brethren*, 2 Cor. 11. 26. That is, thoſe that had a name to bee Brethren in Chriſt, but were not ſo indeed, hee was in perils many times and often by them; Againe, they increaſe the diſgraces and ſufferings of Gods true Saints and Children; for while they ſeeme to bee Saints good enough themſelves, the other that are Saints indeed, are rejected of all, and thought to be beſides their wits.

4. Againe, they doe a great deale of hurt to themſelves, for it had been better for them they had never had a Name, then having a name not to bee as the name does require.

To make way for application. Let me tell what uſe yee muſt not make of this Doctrin; make not uſe hereof to beat downe the having of a Name, for all the Lords people ſhould bee carefull of having a name. *I will give them a name of Sonnes and Daughters, nay a better name then ſo*, Jſa. 56. 5. Yea, and the people of God ſhould make conſcience of a Name before men; *A good name is better then precious Oynment*, Eccleſ. 7. 1. And the ſervants of God have had a name; *Demetrius* had a good report of all men, yea of the truth it ſelf too; and therefore they are black mouths of Hell that object againſt good people, that they are Hypocrites, they do thus and thus to have a name. This is no newes, for the World hath alwayes dealt thus with the Saints in all Ages; *Paul* was counted the great Impoſtor of the world; *O ſayes he, wee are deceivers*

and yet true, 2 Corinthians 6.8. That is, the World gives us a name for deceivers, and yet wee are true; Yee know what was sayd of Christ Jesus himselfe, some sayd of him hee was a good man, others sayd nay, Hee was a deceiver of the people; it was sayd of *David*, that Hee was a subtile man, a crafty Fox, and that Hee was a meere Politician, it was *Sauls* judgement of him. Thus the Saints have a nickname put on them; the World thinks they are Hypocrites, and that they have sinister ends in what they doe, and whereas they make such a shew, it is but in Hypocrysy, that they may deceive, and that they may have a Name for Religious people; so that the World would faine put downe the having of a Name. But that is a Devillish use; wee must not make such a use of this point. No; the Lord does not finde fault with *Sardis* for having of a Name that they lived, but that they had this Name when as they were dead; if they had beene alive, the Name to be alive had beene well; well then what use must wee make of this point?

Use 1.

The first Use then is this, to shew the misery of the Church of Rome, which hath a Name to live, and in their owne judgement and a great part of Christendome, is the onely true Church, but in the judgement of God it is dead, and therefore starke naught, some say its a body full of diseases, and whose throat is cut, but yet the heart pants, and life is therein; But the truth is, its starke dead, and hath no manner of spirituall life, What though they have the Sacrament of Baptisme? so had *Edom* circumcision, and yet they were never counted a Church of God; And what's a Seale to a blanke? what though they have the Scriptures among them and the Articles of our Creed? that does not make a Church; for *Ptolomy* and all *Egypt* had the Bible, and yet that did not make them a Church; if the Scriptures might have their owne sense, it were another matter; but they overturne it with their exposition, and make it in their sense, to be a fardell of Doctrine of Divels; and

and what though Antichriſt bee ſaid to ſit in the Temple of God? yet his body is a Synagogue of Satan. There is no life in that Church. But to come neerer to our ſelves.

This may bee ſaid of them, of our Churches too, and of our Congregations; they have onely a Name to live, though wee might live well enough; for wee have the Doctrine of Life, in many places, yet in regard of our converſations for the moſt part, wee may ſay it is but onely a Name. For how does ſinne reigne among us every where, Coveteuſneſſe, Profaneſſe, fulneſſe of Bread, Luſt, Security, as it were in *Noahs* time, deadneſſe of heart, Formality; now where ſuch finnes doe abound, there the power of godlineſſe muſt needs bee away; generally our Aſſemblies content themſelves with an outward profeſſion, if they goe ſo farre, they have but a Name to live. True, wee are a Church, ſo was *Sardis* though ſhee had hardly any thing but a Name, yet ſhee was a Church, as Saint *John* ſhewes, *washed in the Blood of Jeſus Chriſt*, Revelations, 1.4.5. for they had a few Names that were ſo, but the body had onely a bare name; ſo it is with us, wee are not nullified from being a Church, for God hath his choſen among us though they bee very few, here one and there one that live indeede and in truth; yet the Bodies and Bulkes of our Congregations, have onely a Name, if that; no Diſcipline, no good Order, no thorough Reformation, nay Cages of uncleane Birds; nay ſuch as profeſſe better then the multitude, little better then titular and morall Chriſtians.

Nay, are not all things almoſt growne to bee a ſole Name; What is the Preaching almoſt but the bare Name of Preaching? For converſion of Soules where is it? the pulling people out of the Kingdome of Satan where is it? a thouſand Sermons may be, and hardly one wrought upon; wee may be ſaid to be Fiſhermen; but it is turned only into a name, for when doe we catch any?

So for hearing of the Word. True, it is very common, and yet not ſo common as it ought to bee, for many care little
whether

whether they heare or no. But that that is, there's hardly ought left but the Name; for who heares with trembling, who mingles his hearing with faith, who drinckes the Word, as the Earth doth the Raine, who does what hee heares, without which all hearing is no better then an empty Name?

So for comming to the Sacrament, is not that made a name too? Setting aside the Name of a Sacrament now and then, what have wee else? Who feeds upon Jesus Christ? Who comes to the increasing of his Faith? Who hath Faith at all, that it may bee increased? Who comes to it with preparednesse? Who sits at the Lords Table with a Wedding Garment? Who goes away nourished up any more unto eternall Life? Without the which all our Sacraments are but naturall things.

So for holy Conference, unlesse it bee the Name of it, what is there of the thing it selfe left? May bee a few cursory words of goodnesse, before wee part, but no quickning of one another up, no exhorting of one another, no comforting of one another, or admonishing one another; nay wee are growne to bee ashamed of these duties; and for Prayer, but that wee take Cushions and fall downe on our Knees, and say a company of Confessions, and Petitions, there is little else done.

Come wee to the Graces of Gods holy Spirit, without the which a man is Dead in trespasses and in sinnes, &c. as Faith, Repentance, peace of Conscience, and Love, &c. where are any of these to bee found?

Vse 2.

Secondly, another Use is of terrour against us; doe wee thinke that the Lord will endure this at our hands? Hee hath endured it too too long, but Hee will not suffer it alwayes. He hath a Spirituall thunder-clappe that Hee lets flye against this sinne; *The vile person shall bee no more called liberall, nor the Churle bee said to bee bountifull*, Isaiah, 32. 5. That is, the Lord will unmaske all such persons, Hee will pluck off all their Names, and they shall have a Name fit for their natures, and Hee will doe this.

First,

1.
 Firſt, in their owne Conſciences, if wee will not be awa-
 kened to bee as we have a Name to be, the Lord will make
 our owne Conſciences to call us Reprobates as wee are, and
 then what will our Name doe us good, when our owne
 Conſciences ſhall tell us wee are naught, and condemne us
 in our botomies? What ſhall wee be the better for our neigh-
 bours judging well of us? Our Neighbours may bee thinke
 wee Pray well; what a poore thing is this, when Conſcience
 ſhall ſay no? Our neighbours may hope wee ſtand upon
 good ground, when Conſcience ſhall ſay no: Men call us
 godly, and Conſcience ſhall ſay nay but yee are not. *What a
 ſhame was it to the Jewes, when they were convicted by their
 owne Conſciences?* Joh. 8. 9. It is not the Name of joy and
 holineſſe, that will give their Conſciences true peace; no, no,
 Conſcience knowes another name is fit for us. Unbeliefe, and
 ungodlineſſe, and Hardneſſe of heart.

2.
 Secondly, againe Hee will doe it in the judgement of o-
 thers; if wee reſt in a Name, the Lord will detect us at laſt
 before others; and then what a ſhame will this be? As *Da-
 vid* ſaid of *Doeg*, the Lord would diſcover him; He would
 make all the People round about ſay of him, *Loe this is the
 Man, that tooke not GOD for his ſtrength*, Pſal. 52. 7. So
 hee will doe with us. *Lo, this is the Man, that had ſuch a
 Name to live. Lo, this is the Man*; Now we ſee here's a
 wretch, now we ſee how hee deceived his owne Soule; hee
 never truly ſought GOD in all his life; hee was not the
 Man that we tooke him for; hee built upon the Sand, he did
 not lay a good foundation, and therefore now hee is tumbled
 downe, and what is become of his Name? Now hee ſhewes
 himſelfe in his colours, now wee ſee he is an Enemy of GOD,
 hee can ſide with the Times, hee can embrace this preſent world,
 he hath no Eternall life abiding in him.

Nay, the Lord will not onely doe thus with us, if we reſt
 in a Name, but alſo hee will powre out his Wrath upon us
 otherwiſe too; yee may read how that this was the reaſon
 why the Lord drowned all the old World; not onely the

wickednesse of them that were without; for if they that professed Religion, had been sound, they might have prevented the Deluge, and prayed it away.

But they that professed Religion, had onely a Name. *The Sonnes of GOD saw the Daughters of men that they were faire*, Gen. 6. 2. That is, the Sonnes of God, they were onely so in Name, their workes plainly shewed that they were onely so in name, therefore the Lord swept them all away: So the Lord will powre bitter things on us, if wee be Christians onely in Name, if wee be not so indeed; nay, this is not all, but we shall have a deeper portion in Hell too then Pagans or Papists, or any in our owne Land; the more we have borne of his Name, the surer and sorer shall our damnation bee, if we doe not really answer the Holy name wherewith we are called. Wee may see this in the man in the Gospel; *Friend, how camest thou in hither? Bind his hand and feet, cast him into utter darknesse, where is weeping &c.* Matth. 22. 12, 13. *Come friend, how came you in hither?* Marke, hee had the Name of a friend of JESVS CHRIST; therefore the Text sayes, hee was speechlesse, hee had nothing to say for himselfe, his damnation had nothing to lessen it; other people should have something to say for themselves to lessen their damnation; but those that have a Name to live shall not have the least syllable.

Use 3.

Thirdly, then let another Use bee to humble our hearts, let us goe to GOD in humiliation of heart, as the poore prodigall Sonne did, and downe on the knees of our soules and bodies, and say, *Lord, I have sinned against Heaven, and before thee, and am no more worthy, to be called thy Sonne*, Luke. 15. 21. So as many of us as are guilty of this sinne, (as who almost is not and that in a horrible manner?) let us say, Lord, I have beene called a Christian, I have beene called a Child of thine, I have had the Name a good while; but O what a Wretch have I beene! I am not worthy of this Name, I have sinned against heaven and in thy sight, I have not answered the Name I have had; and therefore it

were

were juſt with thee to cut mee a ſunder with Hypocrites,
and to ſling me downe to Hell.

R E V E L. 3. I.

And art Dead.



Heſe words are a part of the Epistle, *That Chriſt ſent to the Miniſters and Church of Sardis.* Yee have heard the Inſcription, to the Angell of the Church in *Sardis* write. Yee have heard too of the Subſcription, *Theſe things ſaith hee, that haſh the ſeven Spirit of God, and the ſeven Starres.* Wee are come to the Subject matter, and therein firſt to the reproofe in generall, *I know thy workes* : and ſecondly, to the particulars of the reproofe. The firſt particular was this, *Thou haſt a name that thou liveſt* : all theſe have been delivered already, now followes the ſecond particular reproofe, *And art dead.* Here the queſtion is, what Chriſt meanes by *Dead.* By *dead*, hee does not meane dead in Errors and Hereſies, though theſe bee called deadly Poyſons, and may make a Church dead. *For the truth is called the word of Life*, Phil. 2. 16. and whoſome Doctrines, as the Apoſtle calls it, and ergo Errors and Hereſies, theſe poyſon and dead any people that drinke them in. But this cannot bee the meaning here, for wee ſee no ſuch thing here ſayd to their charge, it ſhould ſeeme this Church was an orthodoxe Church ; neither by *Dead*, does hee meane prophane wicked manners, though they make a people dead too, as wee ſee the prodigall Sonne that had bene given to prophane and diſſolute courſes, his Father ſayes, *Hee was dead in thoſe dayes*, Luke, 15. 24. Yet this cannot bee the meaning neither ; for this Church had a Name to live, and it had this name

among the Churches of Jesus Christ, which had more wit, then to Judge them to be alive, if they had been so palpably wicked; no, it seemes they were an excellent Church to see to, a good Ministry to see to, but both dead; so then this is the meaning. For all their seeming to be alive, they were indeed dead; as the Apostle sayes of himselfe, before he was quickned by Christ Jesus, He was dead, *sin revived, and I dyed*, Rom. 7. 9. yet he was as jolly a good man as any other, and yet he confesses he was dead; so they were dead for the most part; and those that were not all out dead, yet they were dead hearted, and without life in Gods wayes. For as it was with the Moraller Heathen they did the things contained in the Law, yet they were dead; so a people may doe the things contained in the Gospell too, and yet bee dead; people may beleve; yet as *James* sayes, *Their faith be dead faith*, Jam. 2. 26. namely when their faith is without works, so people may have godly works, for the morall part of thews, and yet doe them with a dead heart; to be sober and temperate, and loving, and chaste and civilly humble, and meek and diligent in their calling, and known to frequent all the ordinances of God, in publick and in private, these are outwardly good works, and yet may be in the number of these works that the Apostle calls *dead works*, Heb. 6. 1. namely when there is no life of God in them. Thousands deceive themselves in this, when they have a kinde of Faith, and a kind of particular faith, and such works as these flowing from their faith, they think this to be a lively faith; no, no, a man may be dead for all that. This truth will not sink into mens minds; fancies, fancies say they, these are nothing but the whimsies of a company of giddy Braines; what would they have? If this be not true religion we wonder what is; thus they fear these things. but beloved 'tis certain; for it is not enough to beleive except we do it with life, *he that lieth, and beleieveth in mee*, Joh. 11. 26. Faith without life is but equivocally termed faith; so it is not enough to hope in God except we doe it with life; *he hath begotten us againe to a lively hope*, sayes Peter.

Peter. So it is not enough to be a member in Gods Church, a Stone in Gods building, except wee be lively Stones; *To also as lively Stones sayes he, 1 Pet. 2. 5.* The like I may say of all the duties of Religion, it is not enough to doe them, but we must doe them with life, as to Pray, to pray with a dead heart is nothing; no sayes *David, Lord quicken us and we will call upon thy name, Psal. 80. 18.* In a word not to heape particulars; we cannot walk in any of Gods wayes aright as long as we walke in them with a dead heart; as the Psalmist sayes; *Lord quicken thou me in thy way, Psal. 119. 37.* It is a poore thing to walk in Gods wayes onely for the matter of them; That indeed a dead heart may doe, there's no duty that God bids a man doe, unlesse it be them that consignifie life, but flesh and blood may doe it, for the matter of it, if there be matter and forme in it. True, some duties are simple that flesh and blood cannot doe, as to love God, to delight in God for ones Portion and Lot, and Inheritance, and to be all in all to him, these are simple acts, they are not compounded of matter and forme. But when a duty is compounded of matter and forme, flesh and blood may doe the matter of it, whatsoever it be; now then as the essentiall forme is the life of the matter, to the matter without it is a dead matter; and the doing of it dead.

Well then, now we see what is meant by *dead*; the next is, what is the meaning of *Thou*? *Thou art dead*, the word hath a double relation, the one to the Minister of the Church in *Sardis*; thou art dead, thy Ministry is dead; the other to the Church in *Sardis* it selfe; thou art dead, thou art a dead people.

First, it hath relation to the Ministry, *thou art dead*, thy Ministry is dead, there's no life in it at all; hence the Doctrine is this, *That a dead Ministry is as good as no Ministry at all*, for this our Saviour meanes, in regard of the Angell of the Church in *Sardis*, *g.d.* thy Ministry is little better then no Ministry; it is stark dead well neare, it is not lively at all, there is little or no warmth to be had by it. Like the Ministry

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of the Scribes, *that had no authority no power at all in it*, Mar. 7. 29. As *Luther* said when he heard a cold Sermon, cold, cold, cold, sayes he, this is cold Preaching, here is no heat at all to be gotten; as God sayes of the Ministry of *Laodicea*; *Thou art luke-warme*, Rom. 3. 16. That is, as there was no heat in his people, so there was no heat in his Ministry; this is little better then no Preaching at all, it is even as good as nothing.

Reas. 1.

First, because true Preaching is lively preaching when the Minister is a stirring Minister, as *Peter* speakes, *I think it meet to stirre you up*, 2 Pet. 1. 13. when the Minister is earnest to save the peoples soules; as the Lord sayes, *I earnestly protested to your Fathers*, Jer. 11. 7. He speakes of the Ministry of *Moses* and the Prophets down along untill the Prophet *Jeremies* time; they did not onely witness the word of God unto the people, but they did it in a lively and earnest manner; as *Paul* did, *I have striven to Preach the Gospel*, Rom. 15. 20. marke he belaboured him in the Pulpit, he laid about him soundly, that his Ministry might have life in it. St. *Luke* shewes, *that he had sweaty Handkerchiefes*, Act. 19. 12. *and aia*, as *Hugo* layes upon the place, it seemes he sweat much in Preaching, and so Christ compares Ministers to Harvest-men, that labour in Gods Harvest; yee know, Harvest men are hot at their worke, so Ministers should be Harvest-men, they should be hot at their worke. Thus ye see dry and dull Preaching is little better then no preaching at all, it is contrary to the manner of preaching, contrary to the practice of all true and right Preachers.

Reas. 2.

Secondly, a dead Ministry is called no Ministry; the Scripture calls it no Ministry in effect. The Scripture is the best Judge what is a true Ministry, and what is not. Now the Scripture makes a dead Ministry, and no Ministry all one: the Scribes and the Pharisees, ye know were partly morall men most of them, as we may see by *Pauls* Testimony of himself, and they were orthodox Ministers, as our Saviour witnesses of them in the maine, for our Saviour bids people
heare

heare them, yet their Ministry was little better then no Ministry; as the Text shewes, the people that sate under their Ministry, are said to be *as sheepe having no Shepheard*, Mat. 9. 36. They preach as if they did not preach; people might come to their Sermons and be neere a jot moved; nay, such as came with a desire to be quickned, could get no quickning at all under them, *Matthew* sayes they sate under darknesse yet for all them. These are Idoll Shepheards; *Woe to the Idoll Shepheards*, Zach. 11. 17.

Thirdly, a dead Ministry does doe little or no good; though it be never so true, yet it is very unfruitfull; it does not awaken any of the Auditory, it does not startle any of the hearers, it does not rowze up mens hearts, it does not grapple with the Obstinat, it does not pull down the Proud, neither is it fitted to work upon the Conscience; you may see an example of this in the Angell of the Church of *Sardis*, a dead Minister, a dead people, as he was dead himselfe, so his people were dead too; a lively Ministry does a great deale of good, *It even is the savour of life unto life unto those that be of God, or else the savour of death unto death, unto those that be not of God*, 2 Cor. 2. 16. it ever workes one way, either it makes people rage, or it sates people up, or else it drives people home unto God; which way so ever it works, it is a sweet savour unto God; it glorifies God; but a dead Ministry does neither, it is a flat weapon and cuts not, it is a blunt Sword and wounds not; may bee it hath the true words of GOD, but they are not in a wise work-mans hands to make them as Gods and sharp Nayles; partly good points; but not pointed to prick any bodys heart; it is said when *Paul* Preacht, some went away converted, *others went away blaspheming*, Act. 13. 41. 48.

Fourthly, a dead Ministry, God seldom goes along with it; nay, that's the life of a Ministry, when the Minister seekes God to goe along with him; how a dead Ministry God goes not along with it, a lively Minister Christ goes along with it, *So I am with you to the end*

Reas. 3.

Reas. 4.

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of the world, *Matth. 28. 20.* if there be any of Christs sheepe in the parish, a lively Ministry does assuredly one time or other find them out; those that are not Christ his sheepe, a lively Ministry hewes them all downe, slayes all their Soules, ripens them a pace for hell and for the pit. But a dead Ministry, the Lord does not goe along with that, the Lord does not Crowne it.

Reas. 5.

Fifthly, a dead Ministry prophanes the word of God, it makes it seeme nothing worth; it does not hold forth the glory of the Lord, nay, it hides it, and keeps it from being seen, either by dwelling upon Generals, and whats that but hiding? for people will confesse the word in generall, they see it in the generall, all their blindnesse is in particulars, there they slip away, like Fish out of a broad Net; or else by delivering it to coldly, that people thinke it no great matter; a lively Ministry holds it forth, it lets out God into the Conscience, it gives people to understand they come upon Life and Death, it makes people looke about them, it makes people consider all that ever they have done, it flashes the word of God into their hearts, as a light to discover all their wayes; it gives them a view of their Christian estate, eyther one way or other; as it is said of *Pauls* Ministry, *The word of the Lord was glorified by it, Acts. 13. 48.* But a dead Ministry prophanes it, it vailes the glory of it, it lets people sit quiet under it; it diseases no sinner, where as if it glorified Gods word, it would eyther trouble them, or turne them.

Vse 1.

The Use of this is; first, here wee see the reason why a dead Ministry is not houted at but applauded in the World; why, it is as good as no Ministry at all; it does not make the Devill roare, it lets people sleepe in their sinnes; whereas a lively Minister can hardly come into a Pulpit but presently he is battie a Martyr. *Myers and Thomes were with Ezechiel, Ezek. 2. 6.* Lively Ministers cannot give the world any good content; they fought against *Jeremy*, they played the wolves against the Apostles of *Jesvs*. *John the Baptist* was counted

too ſterne and auſtere, and *Luther* ſayes, It is impoſſible for a man to be a true lively Preacher of Gods word and not be perſecuted; there's an utter antipathy betweene the World and ſuch a one, the world and ſuch a Miniſter can no better agree together, then light and darkneſſe; ſuch a Miniſtry ſtands in the worlds light, it makes the world ſee their works are evill, it detects, it ſhames, it oppoſes their ſinnes that the world tumbles in, as Chriſt ſayes, *I have given them thy Word, and the world hates them becauſe they are not of the world.* Joh. 17. 14. And therefore there cannot be a lively Miniſtry any where, but the world hath a ſling at it; but now let a man have a dead Miniſtry, that's let alone, that may ſtand long enough; that never comes home to men to ſhew them their ill eſtates; the Devils dawbers, the devils uphoſters, that doe not pluck mens pillowes away from under their arme-holes, that deale gently with men, and they may do what they liſt for all them, theſe are the worlds minions, and applauded at all hands; what a thing is this? whereas a dead Miniſtry is the undoing of mens ſoules; it lets men periſh, and never drawes them back.

Secondly, this may ſerve to reprove us, that are the Miniſters of Jeſus Chriſt, I deſire to ſpeak to my ſelf, eſpecially that we are no more lively in our Miniſtry; that our Miniſtry hath no more edge upon it to enter into this horny thick-skin age; we complaine of much deadneſſe now a dayes; alack how if we be found guilty of it, that we Preach no more quickningly! I confeſſe, bleſſed be God we have ſo much lively preaching left yet among us, that woe be to them that are dead and have no grace of life. But O that our Miniſtry had more lively-hood in it; that it were more exciting, and provoking. *If the Apoſtles of Chriſt complained of dull hearers,* Heb. 5. 11. How many dull hearers have we! why then ſhall we make our ſoules guilty of their dulneſſe? The deader people be, we had need to be the quicker in our Miniſtry, or elſe we cannot ſay we are pure from their blood; don't wee ſee how many people are very neer the Children of wrath; how they cannot be ſaved except they be juſtified

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and sanctified in Jesus Christ; how few are so; how hard a thing it is to awaken mens hearts; nay, the world and the cares of this life, carry their minds quite and cleane away; how scarce any almost seriously consider their latter end? don't we see how the Devill tempts, how the Flesh and the World reigne in most, and how little Religion we have up and down? The Saints scarce, the wicked many; times very bad, the shortnesse of life, the irrecoverable estate after death? The immortality of the soule, the paines of hell, and the joyes of heaven, and how that without holinesse no man shall see God, how should we bestirre our selves to beat these truths into mens minds, that they may bethinke themselves and flee from the wrath to come? The cold Preaching of such weighty things cleane cozens the world, so that they hardly conceive any great matter in the businesse; live and dye, and perish for ever in their sinnes, and we give them such faint warnings, that no wonder so few do take any warning; we sound the Trumpet too too low, that scarce any almost prepare themselves; we come, into the Pulpit, but we doe little or nothing there, may be we preach good Doctrine, but we doe not presse it to the quick, that the Conscience may feelee; we doe not bleed for our peoples security, and though they do not heare, how little does our soul weep in secret or melt in public? *Eusebius* that admirable lively Preacher, was wont to say, That a Minister should preach *flebiliter, obsecratorie, anxie, humiliter, ex pectore, cum gemitu*; that is, a Minister should preach mournfully over peoples soules, beseechingly, anxiously, humbly, heartily, groaningly; as it is said of our Saviour Christ, he groined for the peoples unbelieve; now when our Ministry is deadish, as though we cared not much whether people doe our doctrine or no, whether they be damned or no; this is a lamentable thing. The poore soules of our hearers may say to us, as the disciples of Christ said to Christ, and more justly, they said it unjustly to him, *Master carest thou not that we perish?* Mark 4. 28. he was asleep, and they awakened him, *Master carest thou not that we perish?*

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more justly may our people say so to us; O sirs, *doe not ye care that we perish?* they may even come and awaken us, Sirs, *Care ye not that we perish?* Doe not you see how dead we are, how heardned, how Ignorant of God, how empty of grace, how backward to that which is good; how prone to loose our soules; *and doe not you care that we perish?* Why doe not you labour more to quicken us, and move us, and to drive us out of our by-ways, that we may come into the right way and live? When *Archippus* was somewhat dead in his Ministry, Saint *Paul* bids the people of *Colosse* to goe and awaken him; say to *Archippus*, *Take heed to the Ministry which thou hast received in the Lord, that thou fulfill it*, Col. 4.17. Well then.

Thirdly, another Use is an use of Exhortation, that we labour for a quickning Ministry, that our Ministry be a reviving ordinance of God; that we may as *Esay* said, *Though Israel be not gathered, yet shall I be glorious*, Isa. 49.5. So though our people be not quicken'd *yet shall we be glorious*, we have done what in us lyes for to quicken them.

Consider first, this is the end of all true Ministers preaching, that they may bring life into the hearers hearts; as the Prophet sayes, *Hear, and your soules shall live*, Isa. 55.3. wherefore elie do we Preach, but that the dead may heare the voyce of the Sonne of God and live? People are alive to that which they should be dead unto, and they are dead to that which they should be alive unto, they are alive to the world, and the things of the world, and dead to God and all goodnesse, dead to the humbling of their soules, dead to the seeking of God, dead to Prayer, dead to the holy communion of the Saints, dead to holy comfort and meditation, and what ever else may doe their soules good? Now wherefore doe we Preach, if not to quicken up your hearts, that your soules may live for ever; they have knowledge already, more knowledge then they are quickened up to; our maine intention then should be to quicken them up to doe what they know; are we not sowers of seed? why then we should most labour to

Use 3.

1.

to plow and harrow and till the ground, that our seed may quicken; this is the very end of Preaching, that our hearers may heare and live.

2. Secondly, as it is the end of all true Ministers preaching, so it is the nature of all true and right Preaching; either to quicken, or to be a fitted instrument of quickening; when *David* heard the word, it quickened his heart, *thy word hath quicken me*, Psal. 119. 50. And indeed it is never heard nor preached aright, unlesse it be in a quickning way; and therefore let us not think it is only the taking of a Text, and the speaking of good and wholesome truths, but let us ever remember what right Preaching is, that our Ministry be quickning, that God may affect our soules, and accompany our words, and teach us how to go beyond the policy of mens hearts, and direct us how to drive the truth home to the quick, to answer the evasions of flesh and blood, and so put his live coale into our speeches, that our Sermons may be warming.

3. Thirdly, let us consider this is onely profitable Preaching; we may preach all the dayes of our life, and our people stird no more then a mill-pott, unlesse our Ministry be quickening; they may heare what we say, but unlesse we could quicken their hearts, they will forget all again; it may be they may remember the Doctrine, but I meane they will forget to doe what they heare; it is the quickening that makes any remember to practise; as *David* sayes, *I will never forget thy precepts, for with them thou hast quickened me*, Psal. 119. 93. We can never forget that friend, whom our hearts doe most dearly affect; so when our Ministry doth quicken and affect peoples hearts, they will never forget what they have heard; The quickening of the corne in the earth, makes it the faster in the earth, it twists about the earth, it gets a rooting if it quicken; so it is with our Sermons, if they be quickening, they get about peoples soules, and will not out againe; otherwise they are never the nearer.

4. Fourthly, let us consider this kind of Preaching onely will yeeld us true comfort; when our Ministry is lively in our Parish,

Parish, as *Paul* was at *Ephesus*; when we can say to our people, You hath God quickened by us, as he sayes, *you hath he quickened, who were dead*, Ephes. 3. 1. I dare say it was a great comfort to his soule, to see that his Ministry was quickening; nay, if our Ministry be quickening, though none be quickened by it, but two or three, nay, though none at all, yet we shall have comfort; whereas when we have preached a thousand times in a dead hearted manner, never labouring to creep into mens Consciences, nor to be Ministers of life, we shall have no comfort on our death beds; nay our owne hearts will tell us, we have preached often indeed, but we never preached Christ Jesus, we never flung our hearts among our people, as one said of the good Bishop *Felton*, he flung his heart among his people. But when our consciences, can say, we are not hearty for God, we are not earnest to save our peoples soules, we did not goe the way to doe them good; this will lye as lead upon our bosomes when we dye.

Fifthly, a dead Ministry, is but the bare name of a Ministry, it is little better then meer *Voyce*; as the Lacedemonian in *Plutarch* said, when hee heard how sweetly the Nightingall sang, O thought he, surely that Bird is good meat if I had it; and so when he took it, and eat it, and found but little meat in it, he said, *vox es & praterena nihil*; now I see thou art meere voyce and nothing else; so a dead Ministry, it may have a great name of a good Ministry, and a man may desire to live under it, O let me live under such a Ministry, but when he comes to it, and thinks to receive much benefit by it, he finds it to be little better then a Name.

Sixthly, a dead Ministry is not a signe to our people; Ministers should be signes to the people, thus *Ezechiel* is unto you a signe, according as he hath done, so shall ye doe. *A voyce*, Ezek 24. 24. true, *Iohn* the Baptist was a voyce, Isa. 40. 3. I but hee was more then a voyce, he was a burning and a shining light, there was life and heat in his Ministry, he was not a meere voyce. But when ones Ministry is but a meere voyce, little good comes of such a Ministry.

Use 4.

Fourthly, another Use is for direction; to shew what a lively Ministry is, and how wee may have a true lively Ministry, that is in one word to preach with affection; as *Quintilian* sayes of Eloquution, affections are the soule and life of Eloquution; so J may say of Preaching, affections are the life of Preaching; now by affections, J doe not meane feigned and forced affections, they are no affections indeed, but when a man Preaches so for the matter and manner indeed, affectionate matter, and with a true affected heart, that he may move the hearts of men; as one sayes, the World is now full of knowledge, as a Drunkard is full of wine, that his stomach is not able to digest; so J say, people have more knowledge, then they can well digest, the stomach wants heat to concoct it for their good; as *Rodolphus Agricola* speakes, any man that hath Learning may teach; but to move the heart and affections, it requires more a great deale. This is lively Preaching, when a Minister sets himselfe to bee in mens botomes; what a lively Preacher was the Apostle *Paul*, you may see by his dealing with *Agrippa*, hee made the Kings heart even yearne againe with his speaking; the King confest how his speaking worked within his bolome, *Almost thou perswadeest mee to be a Christian*, Act. 26. 28. So you may see by the *Galathians*, his Preaching did not onely convert many of them, but those whom hee did not convert, he did wonderfully worke upon their hearts, *That they could have been contented to have pluckt out their Eyes, and have given them to him*, Gal. 4. 15. Such a lively Preacher was hee in the 2. of *Judges*, that when he Preach'd, he set all the people a melting, a weeping, like little Children that had been beaten, *Judg. 2. 4, 5*. J grant it may be, the best and liveliest Ministers under heaven cannot doe so now, peoples hearts are more hardned. But yet though wee cannot undertake to move any one mans heart, that's the worke of God, yet our Ministry may be lively.

I.

First, by labouring to make the things that wee Preach as it were lively before peoples eyes; as the Apostle preached Christ

Chriſt crucified, even as if hee were *Crucified before his peoples eyes*, Gal. 3. 1. ſo *Moses* had a very lively Miniſtry; the Text ſayes, hee ſet before them life and death; hee laboured to Preach with that evidence, as if hee had ſet before their eyes life and death, heaven and hell, good and evill; when a Miniſter preaches in *the evidence, and the demonſtration of the Spirit*, 1 Cor. 2. 4. when hee labours to bring the Goſpell plainly to mens hearts; a man may teach the Goſpel, but it is not Preaching, except he ſet it lively forth, and labour to make people ſee it, this is the Truth, and this is your ſinne againſt that truth, this is the Doctrinne, and thus you faile in the doctrine, this is the threatning of God, and thus you lye under the threatning; otherwiſe they heare a Sermon, as if it did not concerne them.

Secondly, comming to particulars; generals are but dead; we ſee they leave people dead, people have a hundred trickes to put them off; but when a Preacher comes to particulars, hee eyther quickens or ſleyes, he convinces either to life or to death; when a Miniſter layes the truth at every mans doore, he preſſes it upon every mans heart, he meets with many a put off, he makes every Conſcience, ſay J am the man, except they be aſleepe or their minds are a wooll-gathering, hee darts into his hearers faces, a view of their particular finnes; he toucheth their cōpy-hold, he confutes their falſe pleas, and knocks off the fingers that would be applying of a Prouiſe when it does not concerne them, and puts it onely upon the Soule to whom it does belong. This is lively Preaching, that gives to every ſoule his due, terrour to whom terrour, comfort to whom comfort belongs; milke to the Babe, ſtrong meat to the growne, oyle to the bruiled, and a ſword in the hard heart, a whip for the Horſe, and a bridle for the Aſſe; and *a rod for the Fooles backe*, Prov. 26. 3. Application is the life of Preaching; this ſerves to condemne ſuch a one, this ſerves to conſe-
 crete ſuch a one, when a Miniſter does as *Paul ſayes, divide the Word aright*, 2 Tim. 2. 15.

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3.

Thirdly, by worrying of people out of their finnes, when

a Minister will not let people be quiet in any of their sinfull courses, when he labours daily to vex their guilty Consciences and to turne them from day to day, *as the two Witnesses did,* Revel. 11. 10. that they may say, We cannot be quiet for this man, he makes me sit upon thornes; when a Minister labours to make Hell to have every vile wretch, and Heaven and the Promises to have every honest heart, &c.

4.

Fourthly, by being pittious and affectionate towards the poore people, to let them see how we pitty their condition, as we should doe what wee can to make them feelee their damned estate, as also with bowels and compassion, labour that they may see we doe pitty them; and therefore Preaching sometimes is called *Lamentation in Scripture*, Ezek. 19. 1. It may be people then may say, what a beast am I; how does our Minister pitty us! hee mournes over us, and bewailes; what a wretch am I, that I doe not bewaile mine owne case? O beloved, what a wofull thing is it, that any of us should perish, to be damned for ever in hell! To lye in eternall paines! What a pitty is this? Is it not much better yee should embrace the good word of God and beleeeve and take Iesus Christ, and be willing to doe any thing he would have you to doe, then to lye by it for ever in the paines of Hell, for the pleasures of sinne for a season? Alas it is for want of bowels, that we doe no more good.

5.

Fifthly, by being deeply affected with the word of God, laying nothing on peoples backs, but what we lift up upon our owne shoulders; speaking the truth from the bottome of our hearts, uttering the word of God with feeling and with a contrite spirit. O if we could drop our Sermons as dew down from Heaven on our people; this would be lively Preaching indeed, as the Prophet Ezekiel did, *Hee dropt the word of God upon Jerusalem*, Ezek. 21. 2. So if our Sermons did come dropping downe from us, as if they dropt downe from Heaven. O how coldly do our Sermons come from our mouthes, we doe not Preach as if the Word came downe from heaven, as if our hearts were no higher then our Pulpits,

Lastly,

Laſtly, by getting the Lord to goe along with our Miniſtry; for it is not our Preaching it ſelfe that hath any life; no, it is but a dead letter, as *Micah ſayes, I am full of power by the Spirit of the Lord, Mich. 3. 8.*

Now J come to the words, as they have relation to the Church it ſelfe. *Thou art dead. Thou art a dead People*; though thou haſt a name to Live, yet, *Thou art dead*; that is, thou art outwardly reformed, thou haſt goodly order'd Congregations, good lober, civill and faire carriaged people, all profeſſing the true Religion, and frequenting the good Ordinances of God, yet, *Thou art dead*; that is, thou art even as good as nothing.

The Doctrine hence is, *A dead Chriſtian is as no Chriſtian at all.* Yee know we are all *dead* by nature, in trespaffes and in finnes; that is, we are alive to the workes of the Fleſh, and to the World, but *dead* towards God. And a true Chriſtian is hee that is made *dead* unto ſinne and the world, but alive unto God; as the Apoſtle *Paul ſayes. Likewise reckon yee your ſelves to be dead unto ſinne, but alive unto God through Jeſus Chriſt our Lord, Rom. 6. 11.* This is a true Chriſtian, that ſo leaves his finnes, and ſo takes up the worſhip and ſervice of God, that hee is Dead to his finnes, and alive towards God; now when a man it may be leaves his finnes after a manner, and takes up the profeſſion of Gods Service, and yet he is alive ſtill unto the fleſh, and dead towards God, this is juſt nothing.

By *Dead* J meane five things; firſt, *deadneſſe* of guilt; when a man is guilty of any offence, that is death by the Law, hee is ſaid to be a *dead* man; therefore every man hath ſinned againſt God, which is death by Gods Law, ſo that every man is *dead* by nature; when a man is pardoned of God, then he is alive again; and therefore it is called *Juſtification of life*, Rom. 5. 18. Now when a man is not pardoned of God, he is *dead*, though he have never ſo many hopes and conceits of forgivenenſſe, though he apprehend himſelfe to be pardoned, yet as long as God hath not pardoned him indeed, he is a *dead* man.

Doctr.

5.

2. Secondly, deadnesse of Mind, when the mind is ignorant of God, in regard of saving knowledge, when a mans mind is without saving understanding, then his mind is said to be dead; as *David* sayes, *Give mee understanding and I shall live*, Psal. 119. 144. Then my mind shall be alive sayes hee, then I shall know thee aright; Now let a man have never so much knowledge and learning, yet, in divine things is otherwise, and have nothing, his mind is still dead; hee is as a *dead* man to all the things of God; he cannot see God in all his wayes no more then a *dead* man; he cannot mind God; hee may mind earthly things; but he cannot mind God; nay, though hee can mind Learning and Divinity, learning, and learning about God, yet he cannot mind God; his mind is dead to such savoury knowledge; even as dead as a *dead* man; Hee knowes not how to pray to God, as a child to his Father; hee knowes not how to doe any duty, in a godly gracious manner; his mind is as *dead* to these things, as a simple Country-man, is to Latine, or Greeke, or Hebrew.

3. Thirdly, deadnesse of Heart, when the heart is not inclined towards God, then wee say it is *dead* towards God and all goodnesse; though hee goe to good duties every day, yet as long as the heart is not inclined to them, it goes about them in a *dead* manner; when a mans heart is once inclined towards God, now it begins to be alive towards him; as *David* sayes, *The heart shall be alive that seekes God*, Psal. 69. 32. That is, you whose hearts are inclined to serve God, your hearts are alive; Now when a man hath no Divine inclinations to all heavenly duties and courses, though hee doe never so much professe the following of them, hee followes them with a *dead* Heart.

4. Fourthly, deadnesse of Conscience, when the conscience hath no force; it may bee it finds fault with such and such wayes, but it hath no power over the man, to make him to leave them; perhaps it approves such and such holy performances, yea, but it hath no power over him, to cause him

him to buckle to them in; This is a dead Conſcience; it hath no life at all in it; when the Conſcience hath life in it once, then it hath power; it hath a mighty force over a man; as the Church, *My ſoule made me like the Chariots of Aminadab, Cant. 6. 12.* That is, my Conſcience was very forceable and powerfull in mee, it made me not onely to goe after God, but it carried me as it were in a Chariot very willingly. But when the Conſcience can whipper onely and find fault, and hath no power at all with it to make one obey from day to day, this is a *dead* Conſcience.

Fifthly, deadneſſe of Affection; when the affections are clumby, and will not ſtirre towards God; and all heavenly things; when a man is like a block in good duties, hee hath no affections to them nor in them; when the affections are all alive to earthly things, when they are ſtill out of order; as the Apoſtle Paul ſayes, *Mortifie your inordinate Affections, Col. 3. 5.* That is, your Affections muſt not be out of order, if they be alive to other things yee muſt kill them, that way, that they may be alive towards all the things that are above; now when the Affections will not move that way at all, then they are *dead*. But I will ſpeake no more of this; well then let us come to the Doctrine: *A dead Chriſtian is even as good as no Chriſtian at all.*

Goe through all Chriſtianity, and wee ſhall ſee this to be true in every paſſage; ſhould a man have all Chriſtianity in him, and yet be dead and dull and without life, it is even all one, as if hee had juſt nothing.

Fiſt, for Conversion; ſhould a man ſeeme to be converted. O what a changed man is this, hee was a Drunkard, and now he is ſober; hee was a Whorer, and now hee is chaſt, he was a prophane beaſt, and now he is cleane another man; this is well: I, but if thou beſt *dead* to the wayes of God; if thou beſt not quickned up to them, this is *magnum nihil*; Conversion is a quickning; *When wee were dead in finnes, hee hath quickened us together with Chriſt Ephel. 2. 5.* Conversion is not onely a turning of a man from wicked

ways to good, but to be quickned up in them; Conversion puts another life into a man; a man may be converted from prophaneſſe to civility; from not Praying constantly to praying constantly, from not Hearing to hearing, from not Preaching to preaching, from not profeſſing to profeſſing. True, this man ſhall have the leſſe hell, yea, but this is nothing towards heaven; except a new life be put into this man, to be alive in all theſe good ways; except he be quickened together with Chriſt,

2. Secondly, Faith; ſhould a man leane himſelfe upon God, and upon Chriſt, ſhould a man apply all the Promiſes of the Goſpell to his ſoule, and beleeve all that's contained in the covenant of Grace; alas what of all this? If this man bee *dead ſtill*, without ſuch a Faith as produces life; it is little better then nothing; as Chriſt ſayes, *Hee that lives and beleeves in me.* Joh. 11. 25. True faith carries life with it, whereſoever it is; and therefore if a mans faith bee without life, it is but equivocall faith; faith it may well be, but true Faith it cannot be; for if thou wouldſt be able to ſay thou beleeveſt in Jeſus Chriſt, thou muſt be able to ſay that thou liveſt too in him; it's impoſſible a man ſhould rightly beleeve in Chriſt and be *dead*; no, *he lives that beleeves in me*, ſayes Chriſt.

3. Thirdly, as yee heard heretofore, to be a member of the viſible Church of GOD, to be a ſtone in Gods building; were a man the fineſt and moſt carved ſtone of all, put in by Baptiſme, kept in by profeſſion of the Chriſtian faith; this is a poore thing, if this man now be not a lively ſtone; *Yee alſo as lively ſtones are built up a ſpirituall houſe, a holy Priethood &c.* 1 Pet. 2. 5. The right ſtones in Gods ſpirituall houſe are all lively ſtones; if thou beſt but a logge, a heartleſſe, dull, dead member, thou art none of Gods ſpirituall houſe, no part of his holy Priethood, thou art no more a Chriſtian then a Dead man is a man. Thou art but a fit roome, thou haſt nothing but a name of a true Chriſtian; The body of Chriſt, is all full of life, derived from him the head; all the branches that are in him, have the life of the root in them; if thou

thou beſt but a *dead* branch, thou haſt no communion with Chriſt at all, though thou beſt in the body.

Fourthly, for Hope; it may be thou haſt hope that thou art a good Chriſtian, that thou haſt a part in the redemption of the world by Jeſus Chriſt, thou haſt a hope of the heavenly inheritance, that thou ſhalt be ſaved in that day; now if thy hope be a *dead* hope, if it doe not quicken thee up to trample on the world, to beat down thy worldly luſts, to ſerve thee up to a gracious life more and more, to carry thee on through thick and thin, this is not a gracious hope; no, no; the grace of hope is a lively hope, as the Apoſtle ſpeakes. *Bleſſed be God, and father of our Lord Jeſus Chriſt, which according to his abundant mercy, hath begotten us againe, to a lively hope,* 1 Pet. 1. 3. This grace of hope it quickens up all them that have it, it is not a *dead* hope, that lyes ſluggiſhly and blockiſhly in the ſoule, and does not ſtirre it up every day; no it revives him towards God it makes him eager after the beſt things; if thy hope be a *dead* hope, that lyes like a carcaſe in thy heart, to little or no purpoſe, it is no good hope through grace, but a hope in a dreame.

Fifthly, for Repentance; what ever thou haſt to ſay for repentance, canſt thou plead a thouſand changes and reformations, yet if thou haſt not gotten out of a *dead* temper, thou art yet under a impenitent heart. That repentance that is the gate of heaven, the Evangelist calls it, *Repentance unto life,* Act. 11. 18. True repentance it rends the heart, it ſhewes ſinne to be the greateſt evill, and it rowzes a man up daily to take heed of it; it makes us ſee what a God we have diſhonoured; and therefore it awakens the ſoule to be earneſt to pleaſe him in all things for the time to come; the ſoule was dead and careleſſe, and drowzie, and neglectfull of obedience, goodneſſe, holineſſe, humility, pureneſſe, ſtriſtneſſe, preciſeneſſe of walking, it cared not for theſe things afore but when true repentance comes in, it wheelles about the life of the ſoule towards God, now the cares ſhall be to him, now the endeavours make after him; paines, labours, cautions, watchfulneſſe,

considerativeness, studious strivings, and all's active that way now ; so that if a man be still *dead*, his repentance is false.

Again, to goe over all duties of Religion ; they must be done with life ; to doe them with a dead heart, is as good as not to doe them at all. First Prayer, suppose we pray at Church, and pray in our Families, and pray in our closets, is this all ? To pray with a dead Heart, as if we cared not whether we sped or no, no pullings of our heart downe before God ; no wrastlings with God for what we aske, no liftings of our soules up, no fastnings of our minds upon his Presence, no cries, no mournings, no importunity, but the heart as lumpish and unweldy as a Stone ; is this Praying ? No, sayes David ; *Quicken us O Lord, that we may call upon thy name*, Psal. 80. 18.

2.

Secondly, for Hearing of the word : It is not thy hearing of it so many times a weeke, though thou maist heare it as often as ever thou canst, and those that will not heare as, frequently as they may, are high despisers of God and his Ordinances ; but yet if thou hearest the word with a *dead* heart, thy hearing is made as no hearing ; It is said of those primitive Converts, *that they were pricked in their hearts as they were hearing*, Act. 2. 37. They onely got good by their hearing, they heard the word with life ; so it is said of many of Christs hearers, they did *ἐκκίνησαν*, *they layd upon him, they pressed upon him*, Luk. 5. 1. In another place, it is said, that they hung upon him, they were attentive and eager to him ; our Saviour Christ says, *it is a very great judgement to be dull of hearing*, Matth. 13. 15. When people sit as if the word did not concerne them, when they heare without any motion or affection, the word hardly joggeth their hearts, it hardly shaketh their Conscience at all, the word does neither delight them, nor wound them, nor pierce them, it heales none of their sinnes, it cannot get betweene them and their lusts ; when they have heard a Sermon, they goe away just as they came, they finde nothing now to doe, it does not dragge them one jot more out of the world, nor an inch neerer heaven ; their carriage is
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much at one as it was; When they come home, it cannot be perceived that ever they were at the word; as earthly as ever; as carnall as ever; as backward to all goodnesse as ever; this is no Hearing at all.

Thirdly for sanctifying of the Lords day; *It is said of the Sabbath, that we should call it our delight*, Isa, 58.13. That is, we should keep it with life it should even quicken up our hearts to think it is comming, we should be reviv'd to consider Gods goodnesse, that he would give us such a Day, seeing we have so much need of it; when we have been six dayes about our owne businesse in the world, that we should have a Seventh given us of God, lest we should be over head and eares in the world to take off our hearts; now when this is no delight to us, our hearts are *dead* to it, we doe not sanctifie it indeed but prophane it, as though it were not honourable and the day of the Lord.

Fourthly, for taking hold of an opportunity to doe Good; this is a duty too to be done with all life; how glad should we be if there be any opportunity for us to shew our love to God, or our hatred to sinne; we should be willing to ride or goe, or be at charges, nay we should deny our selves, and lay downe our gaines and credits, and goods, and friends, and all that we have at Christs Foot, and blesse God that gives us such a price in our hands; but now we have a *dead* heart to this; what a horrible thing is this? Though we doe take the opportunity, yet to goe about it as though we were sorry that God hath given it unto us; this is meere folly; as *Solomon* sayes, *Wherefore is there a price in the hand of a Fool to get wisdom seeing he hath no heart to it?* Proverbs 17.16.

Fifthly, In one word for all the waves of God, there's neere a one of them all, that can be walkt in aright, without a live heart. as the Prophet sayes. *Lord turne away mine eyes from beholding vanity, and quicken me in thy way*, Psal. 119. 37. Now when we goe dreamingly on, as though we could not doe withall, though the way be Gods, yet our going in it is stark naught, and little better then not going in it all; and there-

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therefore the Lord accepts not of it : When wee humble our selves before God, to hang downe our heads like a Bull-rush, it's naught, it's naught, the Lord cannot away with it ; when wee conferre about the Word, or any gracious and godly Theme, to speake as if we had no savour of it, no pleasure in it, when our hearts would rather be on another subject, and never lin till they have wound all good talke out ; if we speake one word to edification, there shall be twenty to that one, that shal serve to no other end, but to the hardaing of one another ; when Christ and the two disciples were communing together, their hearts burned in them ; *did not our hearts burne within us, while he talked with us by the way?* Luk. 24. 32. That was talking with life. But when our hearts are as cold as a flint, this we may call talking, but holy conference it cannot be termed :

Thus yee see a dead Christian, is as good as no Christian at all, no grace is without life, no duty can be done without life ; the reasons of this are.

Reas. 1.

First, because this is all one as to have no Grace at all ; though a man be a member of the congregation of the Lord, though he have the seales of the Covenant, and professe the faith of Jesus, and be as morall in his life as ever any of the heathen, and as full of good duties as ever any hypocrite was, and more too, yet if he have not life yet, he is but a tinckling cymball ; he hath no grace at all. I meane no saving grace at all ; saving grace the Apostle calls it *The grace of life*, 1 Pet. 3. 7. It is the grace of life, it breeds life in him that hath it, it makes him alive towards God, it lets out the life of his heart in every good word and worke ; it makes him pray with life, heare with life, use the ordinances in publike and private with life ; the naturall life that is in the soule it turnes it to God, it turnes the man about, as a ship is turned on the Sea ; that sayled before towards North, now it sayles towards South. So when grace comes into the soule ; ye know the man had life afore, but it sayled towards the world, and the things of the world, but when grace does come in, it makes it

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row and sayle and steere towards God? So that when a Christian is *dead*, he is as no Christian at all.

Secondly, a *dead* Christian hath not Christ dwelling in his heart by Faith; he is no Christian indeed, that hath not Jesus Christ dwelling in him by a true and a lively faith. It is the in-dwelling of Christ that makes one a true Christian; now when Christ does dwell in any man, Christ is a quickening spirit; as the Apostle speaks, *the second Adam was made a quickening spirit*, 1 Cor. 15. 45. that is Christ; hee is the second Adam; he is a quickening spirit where ever he dwells; he quickens all the soule. He makes it *dead* to that, which by nature it was alive to; and alive to that which by nature it was *dead* to; hee inclines the soule unto God, hee insuseth a principle into it to shine with life towards God, he does more and more hale the strength of the soule towards him; though he do not doe it all at once, yet he does it more and more; Now when a man is still *dead* to God and all goodnesse, he hath not Christ dwelling in him by a lively faith; for if he were in once, though the soule may complaine still of deadnesse, as commonly those that are alive complaine most of deadnesse, yet it hath a supernaturall quickening, and it shall have more and more.

Reas. 2.

Thirdly, a *dead* Christian was never yet soundly wrought upon by the word. The word of Christ is a word of life, and it quickens where it does effectually work; and therefore though such a one have heard a thousand thousand Sermons, he never fed upon them in all his life; as Christ sayes, *If any man eat of this bread, he shall live for ever*, Joh. 6. 51. it is better then ordinary bread; ordinary bread indeed, if a man have a naturall life, it will feed it and preserve it. But if a man be *dead*, it will not revive him. But the word of God is such a bread, that as it feedeth a spirituall life in them that have it; so it is able through the eternall spirit, to quicken the *dead*; it is able through God, to put life into men, that never had any; and it does so to all that are of God, sooner or latter; now when a man is *dead*, it's a plaine signe that the word

Reas. 3.

hath not yet wrought upon that man ; it may be it hath shaken him many a time ; yea, but if he be yet *dead*, it never wrought upon him soundly ; *the oracles of God, are lively oracles*, as Stephen calls them, Acts. 7. 38. they make their hearts lively that they come to worke soundly on ; though they were never so *dead* to God and good things afore, yet now they wax lively, they make their hearts to receive a divine strength, that now they waxe able in some measure to live towards God, to hunger and thirst after God, to delight in the seeking of him ; be their lusts never so mighty, now they can compose themselves to oppose them, and to swimme against the streame ; now they can pray, and they cannot abide to have blockish hearts in that nor in any other duty, they have a life that resists that same deadnesse that dwelleth in them. So then this is another reason, that a *dead* Christian is as good as no Christian at all, the word hath never wrought soundly on that Man.

Use I.

The use of this is ; first, if the *dead* Christians in Sardis be as good as nothing, what are the riff-raffe in the Towne, that are not so much as Christians in name ? If a *dead* Christian be rejected of God, what's a *dead* drunkard ? a *dead* whoremonger, a *dead* prophaneing ; if one that walkes in good courses be refused, because he is *dead* in them, then what shall become of them that will not follow good courses at all ? If such that are Saints to them, cannot be saved, where shall they appeare ? It is said that Christ *loved the goodly fine carned young man*, Mark. 10. 17. Christ is never said to love a drunkard ; a prophane wretch ; no, he regards one that carries himself in a fayre civill honest way, more then all the world besides, except onely his own children ; and therefore if he counts meer civill men stark naught, how much more does he thee, that art a very beast compared with them ? Thou art so vile, that we that are men doe know thou art in a fearefull estate ; nay, the Lord pronounces a woe upon them that dare speake well of thee ; these finnes are to be punished by the Judges ; if thou hadst lived in Israel, thou shouldst have been

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put to death ; a drunken Son ſhould have been ſtoned ; an *Adulterer*, a *Formicator* ſhould be burnt ; a Blaſphemer ſhould be brained to death. Thy ſinnes are ſo palpable, that pillories, and ſtockes, and priſons, and gallows, ſhould be thy fare, if thou wert well ſerved. Thou art not onely *dead*, for the manner of thy life, but for the matter too ; not onely the Saints doe abhorre thee, but all that have any civility in them, doe loath thy filthy doings ; and would not doe as thou doeſt ; no, not for a world ; as *Solomon* ſayes ſuch as thou art, *are not onely dead but in the depth of hell*, Prov.9.18. There be many though they be not right, yet they are ſo much reformed that the Saints of God cannot ſay but that they may be good Chriſtians ; But thou art ſo foule, that he that hath but one eye may ſee the Devill leads thee ; there be ſome that a man may be to blame for judging them wicked, but he that judges thee otherwiſe, hates his own ſoule ; poore creature, does thy fooliſh heart promiſe thee hopes to find mercy ? Alas the devill does but lead thee in a ſtring, he knowes well enough, though he will not let thee ſee it, there is no mercy for them that goe on ſtill in their wickedneſſe. Thou haſt not ſo much as a name that thou liveſt, how *dead* then art thou ? Thou art *dead* and rotten, and ſtinkeſt not onely in the noſtrils of God, but of all that have any common Grace in them. Others may be in a damned condition for all their profeſſion, but to be ſure thou art in a damned condition, there's nothing between thee and hell, but onely the poore threed of thy life ; How canſt thou keep out of hell, that canſt hardly keep out of the Ale-houſe. O heare this yee that have not ſo much as any face of Religion. See the word of the Lord, and thinke upon it for your good, if yee have any care to heare before it be too late.

Conſider firſt, thou art farre from the Kingdome of God ; ſuch as are ſober and morall and frequenters of the ordinances of God, and profeſſe godlines, though they be not alive, yet they are not farre from the Kingdome of God ; as Chriſt ſaid of the diſcreet Scribe, Mark.12.34. But thou art a hundred

Not unleſſe
it were a
Priests
daughter,
Levit.21.9
Dent.22.
16,17. Nei-
ther was
the Adul-
terer to be
burnt but
ſtoned,
Deu.22.24

hundred degrees farther off; thou art so farre off, that thou hast need to hasten quickly, thou hast a thousand degrees of reformation to passe over, before thou canst get so neere as some of them that are short.

2.

Secondly, *Thou art altogether become unprofitable*, as the Apostle speakes, *Rom. 3. 12.* Thou art good for nothing, but to doe mischief in a Parish, to infect, to spoile youth, to trouble thy wife, and thy poore Children; to corrupt thy servants and thy neighbours, to spill the good creatures of God, to be a very slave to thy fleshly-lusts; others that are well governed in their lives, though they be dead, yet they doe a great deale of good, they help the Saints, they are I say gotten to stand for good order; but thou art a very burden to all well disposed people, the very shame of the Towne, the disgrace of the family where thou art; what will people say, yonder's a Drunkard, yonder goes a Fornicator, a dissolute fellow, though he be a Gentleman, yet he is fit for none but rogues, and rascals, and tinklerly companions, a man that hath but a spark of honesty would be ashamed of him; a Christian? No, he is a very beast, he cannot govern himselfe. But what doe I stand spending of time to speak against such wayes which the Apostle sayes should scarcely bee named in Christians mouthes? The very heathens shall judge thee; the Lord open thine eyes, to see what a cursed creature thou art, that thou maist come out of the snare of the devill.

Use 2.

This is for the reproof of the Deadnesse that is now among us; the Lord may say to us, as he did unto *Sardis*, I know thy workes, thou hast a name that thou livest, *and art dead*; for notwithstanding the great meanes of life, that the Lord hath placed among us, O how does deadnesse of heart reigne; we are like them the Prophets speakes of, *that drew nigh to God with their mouth and honoured him with their lips, but their heart was far from him*; Matth. 15. 8. they had no heart to his holy worship. So it is with most of us; we draw nigh to God with our outward man, but our heart is farr from him; no heart to Prayer, no heart to the word;

vice

we heare it peradventure, but no heart to it at all; how ordinarily doe we come to Gods houſe, but heartleſſies hath dominion over the moſt of us; the Doctrine of the Goſpell does not quicken up our hearts, we deale with it as *Phineas* his wife did with her Sonne, when the women about her told her ſhe had a Sonne, the text ſayes, ſhe did not regard it. So what little regard have we of the Goſpell of God! *I ſtretched out my hands and no man would regard*, Prov. 1. Tell us of our Damned eſtate by nature, how curſed we are from the wombe, what infinite need we have to be ſenſible of it, we know it, but how dead is our knowledge of it? It does not ſtirre up our hearts to conſider of it; neither does it prick us ſo much as the pricking of a pin; Tell us of the Redemption of the world by Jeſus Chriſt, his precious Blood, his Paſſion and Merits, whoſe heart is enlivened and quickened up by them? Nay, our ſoules are hardly moved at all at the hearing of them. Tell us of the Kingdome of heaven, the marriage Supper of the lamb, his Oxen, and his fatlings; O they are all ready, come Sirs, come to the marriage; we are even as they in the parable, *They made light of it*, Matth. 22. 5. Theſe things are made as if they were of no moment, as if they were light matters, they finde poore entertainment at our hands; what little irkſomneſſe do we feele in Sinne, what little dejectedneſſe of heart, what little remorse of Conſcience, nay few know by experience, what Humiliation meanes; we can confeſſe in our prayers how vile we are, and how unworthy and how wretched and ſinnefull; but as though theſe were words of courſe, our hearts are ſo dead, that there is little or no relenting at it; we can ſay we are undone if God doe not heare us, our prayers are all nothing, except they be with faith and life; and yet who ſtrives to awaken and rowze up himſelfe? We can ſay, O how are we beholding to God, for life, for health, for his daily good providence, for his pitience, his bounty? And we can ſay, it is not the bare naming of his Bleſſings before him

that is counted thanksgiving without being affected with his infinite goodnesse; and yet who does unteignedly labour to bee affected with them from day to day? No body of us dares deny but that wee should see the Lord alwayes before us; that hee may be at our right hand and yet who hath the heart to provoke himselfe hereunto? The Devill may be at their right hand and not God, for all the paines that they take to have him there. So that dead-heartednesse is a common evill now a-dayes; as Christ sayes of the last times. Because iniquity shall abound, *The love of many shall waxe cold*, Math. 24. 12. So it is now; because Iniquity abounds the most are prophane, and dissolute, and licentious, and loose; therefore many that professe love to Jesus Christ, their love does grow cold and dead; no life hardly at all, no signe that they are alive from the dead; if they doe beleve after a manner, there's all, they doe not live in Jesus Christ; if they have any hope of mercy or heaven, that's all they have, it is not a lively hope, that may quicken them up in Gods holy wayes, if they doe see their sinnes, there's the utmost, it is a *dead* sight, that does not excite them up unto strictnesse and precisenesse of living, if they doe follow good and godly duties, alas there bee few that doe so, but if they doe goe so farre it is cleane without heart and life; as though any thing would serve Gods turne well enough; what a horrible thing it is when a dead Christian is as good as no Christian at all. No matter how many Christians we have, alas none of us are true, but such as are alive from the *dead*.

Vse 3.

Secondly, is it so that a dead Christian is even as good as no Christian at all; then learne hence my Brethren, what a dangerous thing it is to bee a dead-hearted Christian.

i.

First, all that we doe with a dead heart, 'tis as good as nothing; as *Paul* sayes of Love, *Had wee all faith, and all knowledge; yet if wee have not love, wee are nothing.* 1 Cor. 13. 2. Whatsoever we doe, if we doe not doe it out of love, all's nothing; So I may say of life, whatsoever good duty we doe, if we doe not doe it with life, it is but a *dead* worke; and

and therefore it is no more then nothing; when the Prophet David would doe good duties, ſo as to doe them to good purpoſe indeed, you ſhall ſee how hee labours againſt a dead heart, *Quicken mee after thy loving kindneſſe, ſo ſhall I keepe the Testimonies of thy mouth.* Pſal. 119. 88. ſo wee may ſay too; *Lord quicken me after thy loving kindneſſe*, ſo ſhall I Preach, ſo ſhall I heare, ſo ſhall I doe thy holy will, ſo ſhall I goe up and downe doing good; Now as long as a man does it with a *dead* heart, it is even all one as if a man had not done it at all; a *dead* man is no man, as the Apoſtle ſayes; God quickens the *dead*, and calls things that are not: marke, dead things are no things; ſo dead workes are no workes, as *Solomon* ſayes. There is no worke, and no device, and no wiſdome, and no purpoſe in the Grave whither thou goeſt; That is, when men are *dead* then they can doe nothing. So is it here, as long as wee are dead, we can doe nothing. True, becauſe wee have the life of ſenſe, and of Nature, and of a naturall Conſcience in us: wee may counterſeit good workes as a Painter may make a man, though hee cannot make a living man: So as long as wee are *dead-hearted*, wee doe but paint out good duties before God: all our Prayers are but painted prayers, all the good workes we doe, are but paint, there's none of them to the life: As God ſayes of the Iewes, you will ſay they did very many good workes, *They Faſted and Prayed, and Sacrificed, and many other things they did.* But what ſayes God? *They are vanity, their workes are nothing.* Iſa. 41. 9. As a *dead* Corps, there be Eyes, and noſtrils, and eares and mouth: But when the life is out, they are as good as nothing: So it is with a *dead* heart, we may thinke we Preach much, and ſtudy much, and heare much, and profeſſe much, and doe much: the truth is, wee doe nothing.

Secondly, all that we doe with a Dead heart, it does not pleaſe God: God ſayes, *My ſonne give mee thy heart,* Prov. 23. 26. Yee know the heart, that is *Primum vivens*, that's the firſt living thing in us: Now if wee give God never ſo many

many performances, yet if all our heart bee not with them, what cares he for them all, when they are a company of heartlesse things? When the Apostle had said, that to be fleshly minded is Death, by and by he concludes; so then sayes he, *They that are in the flesh, cannot please God.* Rom. 8. 8. would that please any of us, that one should come and rake up a dead stinking carcase, and lay it before us? No more can it please God, to lay a dead duty before his heavenly Majesty; yee know a dead carion it is loathsome, as long as life remains in it, that's a sweet thing, and it preserves it from stinking; and therefore the heathens called the soule the salt of every living thing; because the life is a preserving thing it preserves a thing sweet; but when the life is gone out, presently it becomes odious; so is all that wee doe, when we doe it with a dead heart, it is odious with God, it cannot be accepted with him, as the Apostle Peter speakes *Yee also as lively stones are built up a Spirituall house a holy Priesthood, to offer up spirituall Sacrifices, acceptable to God by Jesus Christ,* 1 Pet. 2. 5. That is, the Apostle had compared true Christians unto stones, now hee correcteth himselfe, did I call true Christians stones? I pray doe not mistake mee, I doe not meane for Deadnesse, but for firmnesse, a Stone is a dead livelesse thing. O sayes he, yee must be Stones, I, but yee must take heed of deadnesse, yee must be lively, otherwise yee cannot offer acceptable sacrifices unto God; this is even as a Jew should have taken a dead Sheepe out of a ditch, and layd it on Gods Altar. This is abomination to God: even so are dead doings to Almighty God, *as Vinegar to the teeth, and smoke to the Eyes; so is a Sluggard to him that sends him,* Prov. 10. 26. That is, when a Master sends a servant on his errand, if hee goe dully about it, even as if he had no life nor heart in him at all to doe his masters businessse, this will not please him, nay, it will offend him, *as smoke does the Eyes, or as Vinegar does the Teeth,* it will make him looke with a sowre looke upon such a Servant. So beloved, when God bids us serve him in all our wayes, may be we are not so grosse as not to goe about it

at all, but wee goe about it with a dull and a *dead* heart, this does not please God one whit, nay, hee takes it ill that we should thinke hee will accept it at our hands: As when the *Jewes* had no heart to Gods holy and pure worship, it was too chargeable to them, it put them to too much charges; what a whole Sheepe, and a whole Lambe every morning, besides many whole ones at other times, whole Bullocks, whole Oxen, and whole Goates, this was even as death to them, they went up to Gods Temple with a *dead* heart, nay they thought much to give him of the best, they gave him the torne and the maimed, now mark what he sayes; *should I accept this at your hand, saith the Lord, Malac. 1. 13.* He took it ill, they should think he would accept it, so when we thinke much to be so precise and so strict, to pray so much, to heare so much, to minde him so much; and to deny our selves so much, to watch so much over our hearts, to humble our selves so much, what? May wee not keep one lust? May we have no more liberty then so? May be we doe some thing this way, but God knowes how with a *dead* heart it is: the Lord takes it ill, that we should hope he will accept this at our hands.

Thirdly, all that we doe with a dead heart, it cannot yeeld us any comfort: True if we were quickened up towards God, if we served God with all our heart and soule and life, this would comfort us indeed; to seeke him daily in a lively manner, to goe into his presence with all our minde; if we went eagerly a dayes to the throne of grace, if we were earnest in Prayer, earnest against sinne, earnest for all goodnesse, this were a signe of his favour, and a Testimony of the true grace of life, this would comfort our hearts exceedingly; this would breed peace in our conscience as the Apostle speakes. *To be spiritually minded is life and Peace, Rom. 8. 6.* there's life, and therefore there is peace. The reason is this; because lively works alone can truly pacifie Conscience; when a man hath beene a professour all his dayes, and done never so many things; yet if the Conscience can say, yea, but all

these are *dead workes*, all this while I have gone on with a *dead-heart*, this foules the conscience ; it can never have true peace. *How much more shall the blood of Christ purge your conscience from dead workes, to serve the living God, Heb. 9. 14.* It shall purge the Conscience from *dead workes* ; *dead workes* foule the conscience ; whether they be dead for matter or manner ; sinne is a *dead worke* for matter, and good duties heartlesliely done are *dead workes* for manner ; now [both foule the Conscience ; the conscience remaines under guilt ; continues without peace ; it is an ill Conscience ; why ? Because the Conscience knowes it hath the living God to serve that will not like of such workes ; when a man payes in his rents onely by halves, or by dribbles ; or with light money, the Kings receiver will not give him an acquittance ; my Brethren, Conscience is Gods receiver, no wonder it does not give you an acquittance, when yee pay in onely washt duties, clipt obedience ; if yee served God with life, Conscience would give you an acquittance ; when yee have done a dayes worke in his harveſt, it would acknowledge the receipt of it, well done good and faithfull servant ; it is well done in some measure. This made *Paul* full of life every day. *Herein doe I exercise my selfe to have alwayes a Conscience void of offence towards GOD, and towards men, Act. 24. 16.* That is, J doe not onely goe on in good duties both towards God and towards men, but this I doe alwayes, J do even exercise my selfe, that I may have an acquittance from mine owne Conscience when J have done ; that my conscience may give me a true discharge ; well done, J have done well in some measure ; now as long as we are dead-hearted and hollow in Gods wayes, our conscience can never give us a discharge, no marvell, that so few of us have Peace of Conscience, when wee are so *dead-hearted* as wee are ; if we would stirre up our selves to serve God with all heart and life, wee should have Peace ; but till this be once, wee can never looke to have Peace and comfort.

Fourthly, Though wee have comfort in time of proſperity, yet wee cannot have comfort in affliction, if we be of a *dead* heart; how many are there that ſeeme to have comfort while they are well, but when they come to be ſicke, and at deaths doore, then they are all to peeceſ? Then they ſee they have no Grace, no Faith, no good cards to ſhew; then they are ſtrip't ſtarke naked, then their Conſcience ſees what they are; O, I am a wretch; how have I deceived my ſelf; ſo beloved, though we have comfort in time of Proſperity, yet if wee be dead-hearted, we can have no comfort in Affliction. As *David* ſayes, *this is my comfort in affliction, thy Word hath quickened mee*, Pſal. 119. 50. When the word of G O D hath quickened our hearts, and made us lively in all manner of goodneſſe, this will yeeld us comfort in affliction. But if we be *dead* to all ſpirituall wayes, though wee ſcramble up hopes now, they will not hold when affliction comes; now what a fearefull thing it's? Wee ſhall all come to affliction ere long; for man is borne to trouble as the ſparks that fly upward, as *Job* ſpeakes; nay wee know not how ſoone; man knoweth not his time as *Solomon* ſpeakes; but as the Fiſhes are caught in an evil Net, ſo are the Sons of men ſnared in an evil time, when it falleth ſuddenly on them. And God onely knowes what ſore afflictions wee may have; the Cup of affliction is in Gods hand, and he tempers it and powres it out as his pleaſure is. I ſay what a fearfull thing is it not to have comfort then? When we have moſt need of comfort, and if we have not comfort then, wee are utterly undone; now my brethern it is not a *dead* dull profeſſion will yeeld us comfort then. Let us thinke of this; as God ſayes, *What will ye doe in your day of viſitation? to Whom will ye flye for helpe then?* Iſa. 10. 3. ſo may I ſay, though ye can be quiet and comfortable enough now, in the dayes of health and peace, your deadneſſe does not trouble you now; but what will ye doe in the dayes of viſitation? Doe but conſider what a ſory comfort

ye shall have then; assuredly a *dead* heart will afford not a syllable of true comfort then.

5.

Fifthly, we can never blesse God with a *dead* heart; a *dead* heart is not able to affirme upon any good ground that God is his, or that the Promise is his; or that Christ is his; the soule knowes Christ is a quickening spirit, and they that have him, are quickened up by him, the promise is a promise of life, and they cannot be *dead* that are the possessors of it, we cannot blesse God either for love or mercy or grace, or any thing else: when we would blesse God for any of these things, the deadnesse of heart, it will be objected to us; O, *I am so dead*, that how can I hope that these things belong unto me? *Let my soule live, and it shall praise thee*, Psal. 119. 175. When the soule is alive towards God, then it can praise God; then it knowes all the good it hath, it hath it in mercy; doubting and deadnesse doe ever goe together, or it's a great marvell. And indeed what is deadnesse of heart towards Christ, and all his holy Gospell, but a secret doubting whether it have any part in it or no; as when a poore man sees a rich treasure, it does but *dead* him the more, because he sees no interest he hath in it; if he could see he had an interest in it, this would quicken up his heart, and put it out of it's dumps. And is not this now a miserable condition when a man cannot praise God? If he pray, it is but in a sorry manner, no life, no heart at all. But for blessing and praising of God, that he cannot doe at all, except hee be in a fooles paradise; and dreame of a false gift. This is a dreadfull condition, when we are hindred from that which God most delighteth in; what is there that more delighteth God, then to blesse him and praise him? The Lord sayes we never honour him otherwise, *who so offereth me praise, he glorifieth me*, Psal. 50. 23. Now we can never offer God praise, except our heart live.

6.

Sixthly, Religion is a very inkome thing unto us, as long as we are dead-hearted; what is it that takes away the grievousnesse of it, but a lively heart? When the heart is *dead*, it must needs be very tedious; very tedious to be thinking of God, to be meditating of death or the world to come; to be

imployed in Prayer, to be conſtant in the humbling of the ſoule, or the abſtaining from our naturall inclinations, to be diſcourſing of repentance, or ſtudyiſg of Gods heavenly Kingdome; to be imployed in the word, or to goe through dirty and frozen wayes to it, to go and repeat it in our Families or to urge it upon our hearts, O what weary tedious duties are theſe, when the heart is a *dead heart*! This is the reaſon why the world lets them all generally alone, and never troubles their hearts with them at all, becauſe they have no life in them; and many that are better minded, find them very tedious, becauſe they are dead-hearted; as *Solomon ſayes correction is grievous to him that forſaketh the way*, Prov. 15. 10. now as long as we are out of the way of life, while we are dead-hearted, we forſake the right way, and therefore correction is grievous unto us, nay, all the commandments of God are grievous unto us; does a *dead heart* rejoyce to goe to Prayer? Nay, generally he is loth to goe to it; is he glad that the Sermon Bell rings; is he glad at an opportunity to doe good? Nay, does he not ſhrinke, and winch, and draw back? We ſee thus in the Jewes, how irkſome the Sabbath was to them, when they were held from buying and ſelling; *O that the Sabbath were over*, Amos. 8. 5. It may be men doe not find the Sabbath ſo tedious now, becauſe they helpe themſelves by talking of the world, by taking liberty that way; but if they were held to it, as they ought to bee, would they not wiſh it to be over, The like we may ſee in the young man, what an irkſome thing was it to him, to heare that he muſt ſell away all? The text ſayes, *he was ſad at that ſaying*, Mark 10. 32. Now is not this too a very hideous thing to be dead-hearted, when it makes all the wayes of God tedious? Nothing ſhould be more delightfull unto us then they; they are perfect freedom; there is great reward in them, they are the beſt wayes of pleaſantneſſe, and all his pathes are peace; and if we were quickened in our hearts, we would ſay ſo too: as the Apoſtle ſpeakes; when he had ſaid, *That none of Gods Commandments are grievous*; 1 Joh. 5. 3. In

the next words he gives a reason of it ; O sayes he, He that is borne of God overcometh the world ; that is, he that hath the life in him that cometh from above, he hath gotten above the world, he hath past all the irksomnesse of them. The irksomnesse of any Commandement, does not lie in the commandement, that is sweet and pleasant, but it lyes in deadnesse of the heart ; *a dead heart* will ever count them grievous.

7.

Seventhly, as religion is an irksome thing to a *dead heart*, so a *dead heart*, if it should take it up, it will in the end be weary of it ; as wee see in the example of Israel when they grew to bee dead hearted towards God, at last they were weary of his worship, they went and devised othergetts worships, and easier kind of Religion, they were weary of his. *Thou hast bene weary of me, O Israel*, Isa. 42. 22. we see this in Judah too. *Behold what a wearinesse is it ?* Mal. 1. 13. This is too plaine and palpable ; how are we growne weary of God, and of his pure service ? We have had the Gospell so long, till we are even weary of it ; weary of sanctity, weary of spirituall truth ; whence are all innovations but because people are weary of the old way ? Many that have been very forward in Preaching, and in hearing, and very zealous of good courses, they begin to abate, to side with the times, to remit of their former strictnesse ; whence is all this ? Whence is it that we see so many Apostates, that once loved good people, now doe not ; once were very zealous against disorders, now are not ; once were against humane devises, now are not ; now they can brook any thing well enough ; they are weary of their first pitch, they were wound up too high, now they let themselves downe againe ; all this is because men have no life in them ; they are *dead* to what they did professe ; you shall see many a man smitten at the word, and there he is knockt downe, and sees what wretched courses he hath taken that will lead him to hell ; well, he goes and reformes and growes very precise, and now there shall not be a Sermon but hee'l heare it. There shall not be any good Christian duty, but he will take it up, hee'l leave his old acquaintance, hee'l

hee'le joyne himſelfe to good people, hee'le have very good orders in his Family; all this is well; if 'twould hold; I but if this man doe not goe on to get the grace of life, in the end hee'le be weary; a *dead* heart be it never ſo forward, it will end in wearineſſe. It is nieerely for want of quickening, that any man growes weary of well-doing; as the Apoſtle ſayes; *Be not weary of well-doing, for in due time, ye ſhall reap, if ye faint not, Gal. 6.9.* Take heed ye doe not let quickening goe; if ye let your quickening goe, directly you'le grow weary; if ye ſuffer your ſelves to faint, if ye doe not get Aqua-vitæ, to cure your fainting fits; you'le be weary of well-doing; now beloved what a pitifull thing is this, that we ſhould be weary of well-doing? If any of us have begun to doe well, O how ſhould we labour, that we may never grow weary; how ever things goe, though Perſecution ariſe, what ever dealings we meet with at the hands of the wicked world, yet never to give in; what ever fleſh and bloud ſay, what ever diſcouragements we meet with, from without or from within, we ſhould earneſtly labour, that we may never be weary of well-doing; never weary of preaching to their Conſcience, never weary of attending on the word, or of ſearching of our hearts, or of reſiſting of ſinne, or of redeeming our time, or of keeping our garments, never weary of waſhing our hands in innocency, and keeping of our ſelves, that the wicked one touch us not; and therefore what a dangerous thing is it to be dead-hearted? For that's the high way, to be weary of well-doing at the laſt. This then is the ſecond uſe, that we are to make of this point; to ſee what a dangerous thing it is to be a *dead* Chriſtian.

REVEL. 3. 1.

And art Dead.

I Come now to the fourth thing, and that is this; what it is to be a living Chriſtian. Firſt, I will deſcribe it by the efficient cauſe. Secondly, by the Inſtrumentall cauſe. Thirdly, by the parts of it. For

I.

For the first, the efficient cause, that makes one a living Christian, is God: as the Psalmist sayes, *he is the fountaine of life*, Psal. 36.9. He is the fountaine of all life; it is he that makes one a living man. *He giveth life and breath to all*, Act. 17.25. If he should take away our naturall life, we dye and turne againe unto our earth; as long as he breatheth on us we live; as *Elibu* speakes, *the breath of the Almighty gives me life*, Job. 33.4. yea all the world would be a dead Chaos, if he did not quicken it; there's a kinde of life in every thing that hath being. But it would be a *dead Masse*, if he did not concurre with it; what is money, and meat, and clothes, and friends, and life, and health it selfe? Men thinke they are well to live when they have them all. True, if he blesse them and quicken them unto us; but if he be wanting to them, they are *dead* things, and can doe us no good; nay, the word of life it self, it is but a *dead* letter without him, all the ordinances of God, we see they Minister life to some, because God puts life into them, but if he doe not put life into them, they are *sapelleffe* and *cadaverous* things; so that God is the author, even of our naturall life; as *John* sayes, *In him is life, and his life is the life of men*, Joh. 1.4. in him we live, and move and have our being; and therefore it is a great sinne not to be thankfull to him for our naturall life; *David* blesses God for his naturall life very often; life is a very great blessing, a poor thing that hath life, a living Dog, is better then a *dead* Lyon. A man will give skinn for skinn, and all that he hath for his life: I am sure many of us may be very glad of life, for if it were gone now, we should be in hell; and therefore we had need to make much of our naturall life, yea, every houre of it, least we dye before we be converted, and brought home to God.

But this is not the life that we doe speake of; we speak of spirituall life, and God is the author of that more especially; when a man is alive towards God, he is the onely cause of it. He spiritually moveth our hearts by the holy Ghost, and begets us againe after a strange, and an ineffable manner; by
joyning

joyning his ſpirit to our ſpirits, his minde to our mindes, and his will to our wills, hee revives all the powers of the ſoule with his Preſence; and therefore this life is called the life of God; which the world are ſtrangers to, and aliens from; *Being alienated from the life of God*; Eph. 4. 18. So likewiſe it is called *the life of Jeſus*, 2 Cor. 4. 11. He onely is the author of it. Thus ye ſee the efficient cauſe of it.

Secondly, the Inſtrumentall cauſe of this life, is true Faith; this is the ligament that couples this life and a man together; that now he is ſaid to be a living man; ye know God is the onely living God; they that are not united unto him, remaine in the congregation of the dead; now faith unites a man unto him; faith is the having of him; *He that hath the Sonne hath life, and he that hath not the Sonne hath not life*, 1 Joh. 5. 12. When a man cleaves unto God, by a true and lively faith, this man hath life; as *Moses ſayes, That thou mayſt love the Lord thy God and that thou mayſt obey his voyce, and that thou mayſt cleave unto him, for he is thy life*, Deut. 30. 20. Though a man hath not that ſtrong faith that ſome have, whereby he hath a cleare evidence of Gods love and favour in Jeſus Chriſt, though a man have not this faith, yet if he have a faith of adherence, and cleaving unto God, this man is a living Chriſtian; this man is joyned unto the true life; *This is the true God and life, eternall*. 1 Joh. 5. 12. And therefore whotsoever cleaves to him, hath life; if he will not away from him, he will ſtill ſeeke him, ſtill pray unto him, ſtill make him his refuge, though he have no feelings, that is not it; if a man will never give over ſeeking of God; He beleeves God is the fountaine of all life and peace, and grace and comfort, and Gods way, is the onely way; he beleeves himſelfe is a curſed wretch in him ſelfe, and that all hope is in Chriſt, now if this man have ſuch a faith whereby he adheres, though with never ſo much weakneſſe, this man is alive. This is the faith whereby a Chriſtian lives; as *Paul ſayes, The life that I live, I live by the faith of the Sonne of God*, Gal. 2. 20. Thus ye ſee the Inſtrumentall cauſe of it.

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Thirdly,

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Thirdly, now for the Parts of it. The parts of it are three.

1.

The first part is the life of Justification; yee know every man by nature is a *dead* man; as a malefactor that hath committed an offence that is death by mans Law, we say he is a *dead* man; so we have all offended God from the womb which is death by Gods Law; and therefore we are *dead* men; now when God hath justified a man freely by his grace, when God hath given him a pardon in Christ Jesus; now hee is alive man; and therefore Justification as yee heard, is called *Justification of life*, Rom. 5. 18. Now beloved this life is not in the man that does live, but in Christ that he lives by; this life supposeth no life in this party; no, it lookes upon him as a *dead* man in himself. But God counts him alive in Jesus Christ; as the Apostles sayes, *Christ is our life*; Col. 3. 4. q.d. This life is not in us, but in Christ; so that this life denominates a man alive; as Christ denominated the Damosell alive, that was yet *dead*. *The Damosell is not dead, sayes he*, Matth. 9. 24. Yee know the Damosell was *dead* at that time, when Christ said so; and yet he said she was not *dead*, because he had life for her; she had life in him; now when he raised her up, then she had life in her too.

2.

And so I come to the second part of this life; and that is the life of Sanctification, and this life is in him that doth live; for though he were *dead* before to all goodnesse and holinesse, and alive unto sinne, yet now he is made *dead* unto sinne, and alive unto God; as the Apostle speaks, *Likewise also reckon yee your selves to be dead indeed unto sinne, but alive unto God through Jesus Christ our Lord*, Rom. 6. 11. This life is called the life of grace, and new obedience, when a man is quickened up to all the wayes of God; *You hath he quickened, who were dead in trespasses and sins*, Eph. 2. 1. And this is the quickening that I would faine open to you.

3.

The third part of this life, is the life of Joy and comfort; yee know when a mans eyes are opened to see his sinnes, and
his

his damned eſtate, by reaſon of them, the Law comes and that kils him, his very heart dyeth in him; now when God propounds to him a Saviour, and cauſes him to beleewe in him, this revives his heart againe; this yeelds him ſome joy and comfort, ſo that true Joy is a life too; we may ſee this in the Children of God, let their joyes and comforts be all gone, this makes them all amott, this makes them very heavie and ſad, as if they had no life at all in them; as the Church ſayes; *Wilt thou not revive us againe? That thy people may rejoyce in thee,* Plal.85.6.

Now my brethren, all this is onely by way of Preface; to come then to the queſtion, what is a quickened Chriſtian? a Chriſtian that hath onely a name to live, but is *dead*? *Dead* towards God? *Dead* to all good duties? no: But that is quickened up to them. As death is taken in a metaphoricall ſenſe, when we ſay ſuch a one is *dead* to God, *dead* to the holy ordinances of God, we doe not meane properly *dead*, as if he were naturally *dead*, and had no ſoule in his body; but we take it in metaphoricall ſenſe; ſo is life here to be taken too; namely for the activenesse of a thing; when a thing is not active, we uſe to ſay, it is *dead*; as *Sarabs* wombe is ſaid to be *dead*; *he conſidered not the deadneſſe of Sarabs womb,* Rom.4.19. That is, her womb had no activity to conceive; now when a wombe is active this way, then we ſay it is quick; ſo a coale that hath fire in it, is ſaid to be a live coale: *There flew one of the Seraphins, having a live coale in his hand,* Iſa.6.6. Wee call it alive coale, becauſe it is active; it is able to burne; whereas if that fire were out, it were not able to burne, and therefore then wee call it a *dead* coale; ſo when a man is active towards God, Take him in Prayer, there he can act now; take him in ſelfe-deniall, in reconciling of himſelfe, in humbling of the heart, in mourning for ſinne, in hungering after righteouſneſſe, even as a man does after his appointed food, take him in any of the things of God, though he were like a *dead* coale afore, yet here he can act now; now he can move this way; when one is like a

block in good duties, that man is *dead*; we call moving things living things; *Every thing moving that liveth*, Gen. 9. 3. When a thing cannot stirre, that we call *dead*; when a man is not stirring in heavenly things, he is stirring enough in earthly, but he cannot stirre in heavenly things; that man is a *dead* Christian, though he professe never so much, yet if he be not stirring towards God from day to day, he is *dead*; *I thinke it meet to stirre you up*, sayes Saint Peter, 2 Pet. 1. 13. That is, I think it meet to quicken you up. Now beloved, this being so, if yee would know what it is to be alive towards God, let us but finde out a little, what is the life of a man.

1. First, what is the life of a mans Understanding; people thinke that bare knowledge is, and approving of Gods wayes, and thinking of them now and then; they thinke this is the life of their understandings. But you shall see these are not it; therefore we will search out what is the life of the understanding.

2. Secondly, what is the life of the Will or of the Heart; people are apt to thinke that wishings and wouldings, and velleities, if they have some volitions towards God and all holy courses, they thinke their wills are alive; no; these are not it; therefore we will search too, wherein the life of the Will does consist.

3. Thirdly, what is the life of the Conscience; people generally doe conceive that if their consciences doe check them for their sinnes, and smite them for evil, and excuse them in other things that are good, then their conscience is alive; now we desire to enquire, what is the life of the Conscience indeed.

4. Fourthly, what is the life of the Affections; J gave you a touch of these when J shewed you what it is to be *dead*; now let me speake of them more fully, to shew you what it is to be alive.

For the first, what is the life of the Understanding; yee know there be many things, in the understanding; knowing, approving, studying; determining; now the world thinks that when the understanding is so farte wrought upon,

on, as to know Chriſtian religion, to approve it, to ſtudy it to determine right upon things; evil things to bee evil, good things to be good; duties to be duties, ſins to be ſins; now they ſuppoſe their underſtandings are alive. But the truth is none of all theſe are the life of your underſtandings. The underſtanding hath another life beſides theſe. The underſtanding may have all theſe, and be dead.

As firſt, for Knowledge, I need not ſtand to prove that; the dead Heathens, the Apoſtle ſayes they knew God; *When they knew God, they glorified him not as God*, Rom. 1. 21. Knowledge is not enough; as our Saviour Chriſt ſpeakes; *if yee know theſe things, bleſſed are yee if yee doe them*. Joh. 13. 17. Nay, literall knowledge does not ſo much as give the underſtanding true light, much leſſe life; a great learned Divine that is wicked, his underſtanding is ſtill in darkneſſe; nay it may leave him more dead, then thoſe that are groſſely Ignorant; as the Prophet ſayes of them that had knowledge; *I will get me to the great men, for they have knowne the way of the Lord, but theſe have altogether broken the Yoke*. Jer. 5. 5. They were more dead, their hearts were more averſe from all goodneſſe. Bare knowledge is a poore thing, and yet people are apt to glory in it; the Apoſtle makes a piſh at it; *We know we have all knowledge*, 1 Cor. 8. 1. q. d. Is that ſuch a peece of matter? Never tell me of your knowledge; I know yee all have knowledge; but that's a poore thing; nay, the greater is thy woe, if thou haſt not a quickened mind; as Solomon ſayes, *Hee that increaſeth knowledge, increaſeth ſorrow*, Eccleſ. 1. 18. Thou increaſeſt thine owne ſelfe condemning, the more thou haſt; the greater knowledge in thy Boſome, the more thou ſeeſt to condemne thee; is like a ſword in thy bowels, that daily galls thee, and wounds thee; and therefore little reaſon to thinke that knowledge is the life of the Mind, it is not ſo much as the light of the minde; take heed ſayes our Saviour, *That the light that is in thee bee not darkneſſe*, Luk. 11. 35. That is, thou mayſt have a great deale of light,

and yet be in darkenesse; nay, in worse darknesse, then Ignorant blind people that have no light at all; *If the light that is in thee be darknesse, how great is that darknesse*, Matth. 6. 23. Such people are more ienselesse at the word, harder to be wrought on, they have the more distinctions to deceive their owne soules, they thinke too well of themselves; they are too wise to be fooles, that they may be wise, they are far ther off from confession; if they had lesse knowledge, it may be more hope to doe them good. But having so much knowledge in a carnall minde, it is made a strong hold against grace; it is with such people as it was with *Babylon*; *Thy wisdom, and thy knowledge hath perverted thee*, Isa. 47. 10. True knowledge is a good thing; but when a man is fleshed with it, that he takes himselfe to be some body, this marres all; but J will speake no more of this.

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Secondly, for approving of the Truth; that cannot be the life of the mind neither; when a man approves goodnesse, and good people, this indeed is an excellent mercy of God, to make a man approve goodnesse, and good men, O how are such bound to be thankfull! few goe so farre. But alas if thou goest no farther, thy minde is not yet quickened up to God; as the Apostle shewes, that a man *dead* in his sinnes still, may yet approve the best things. *Thou knowest his will, and approvest the things that are most excellent*, Rom. 2. 18. Herod approved *John* the Baptist, and his preaching. *Achish* King of *Gath* approved *David* and all his wayes; nay, the devill approved Christ. *I know thee who thou art, the Holy one of God*; Mark. 1. 24. Suppose thou approvest all the wayes of Christ, O what good wayes they be, thou likest his promises, thou countest his Ordinances admirable good and lovely, O consider what the Apostle sayes, *happy is the man that condemneth not himselfe in that he alloweth*, Rom. 14. 22. So may J say to thee, dost thou allow of all strictnesse and purenesse and precise people? O sayest thou the precisest the better! this is well; now thou art a happy man, if thou dost not condemne thy selfe in that which thou allowest;

alloweſt; thou alloweſt of the ſtrictest Servants of God; but if thou condemneſt thy ſelfe now, and thy Conſcience can tell thee, J but J doe not let my ſelfe to be as they are. J can be looſe my ſelfe; poore creature, thy allowings and approvings will riſe up in Judgement againſt thee; ſo that this is a poore thing too; approving of goodneſſe may be in a Perſecutor; Saint Paul tels us that the Jewes did allow of his Religion; *and yet they would not leave preſecuting of him,* Aēt. 24. 15. nay, Chriſts perſecutors they allowed of all goodneſſe, they profeſſed ſo much at leaſt; for a good worke we ſtone thee not; therefore approbation cannot be the life of the Minde neither.

Thirdly, thinking of God and of the Word, that is not the life of the minde; and yet many men hang upon this too, that they thinke of God, and of his wayes, and of their latter end. True ſome are ſo graceleſſe, that they come not thus farre; God is hardly in all their thoughts, Pſal. 10. 4. But though a man doe thinke of God, and of heaven, and of Gods Lawes, indeed it's a great mercy of God; it may doe a man a world of good, and it did *David*; this made him return into the way whereſoever he went. *J thought upon my wayes, and turned my feet unworthy Teſtimonies,* Pſal. 119. 39. yet if this be all, this is no argument of life. The wicked Jewes, Chriſt confeſſes they thought upon God and upon the Scriptures, nay more, they thought to have eternall life in them; *Search the Scriptures, for in them ye think ye have eternal life,* Joh. 5. 39. This is ſo farre from being an Aēt of life, as that if a man live in ſin for all that, it aggravates a mans ſinnes. The drunkard when he goes to the Ale-houſe, it may be he thinks of the word of God, that ſayes a drunkard ſhall not inherit Gods Kingdome, and yet he will goe though; a lyer when he lyes, it may be he thinks at the ſame time, of the word of God that ſayes the devill is a lyer, and lyers ſhall lie in the lake that burnes with fire and brimſtone.

Fourthly, ſtudying is not the life of the Minde; this is, that which bewitches many Miniſters; they ſtudy all the day

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day of God and his Kingdome and of eternall life ; they are all the day studying of Iesus Christ, and of faith and repentance, perhaps they thinke this is heavenly mindednesse. O they love a life to study Divinity ; as the Jewes said, *We delight to know thy wayes*, Isa. 58. 2. I grant studying is an intense act of the Minde, but that it is a lively act of the minde, that I deny ; that is not alwayes so ; nay, studying may be in the highest degree in a minde that is *dead* to what it studies, though never so eager to it, as it is *scibile* of divine things : for what is studying ? Studying is nothing else but the boulding out of the logique in the Scripture ; now if a man rest there, hee is never the neerer , if it doe not recoyle on his owne minde, when he studies of Grace, if he doe not seeke how to get it ; when he studies the fall of *Adam*, and originall sinne, if he doe not get it mortified in himselfe, all this is nothing ; we see the poore simple Ignorant people ran after Iesus Christ, when the great Students of Divinity were to faile from doing so that they sate and derided them for their labour, yea, and called them silly Simplicians as it had been a giddy humour in them ; therefore Studying cannot be it neither.

Well, then it remains to shew you what is the life of the Mind, that if the minde doe give that unto God, it is alive towards God, I answer. All these are the dull acts of the minde, they may be in the minde concerning God and all his wayes, yea, in a very high degree, and yet the minde *dead* towards the same. The Apostle tels the Jewes in his second Epistle and the first Chapter, *That they knew all these things before ; I but, sayes he in the third Chapter and the first verse*, I would stirre up your mindes, that is, I would quicken up your mindes ; as we use to say, when a man lookes about him ; when a man gives his minde to a thing, this is the stirrings of the minde, now the minde is quickened up.

Now there be six stirring acts in the mindes of men ; and looke which way they stand, it's most plaine the minde is alive, whether to God, or to the things of the world.

The

The first, is the Application of the Mind.

The second, is the Meditating of the mind.

The third, is the Considering of the mind.

The fourth, is the Remembring of the mind.

The fifth, is the Devising of the mind.

The sixth, is the Judging of the minde. These are all the stirring and lively acts of the Mind, and the minde does not let out these acts any way, but that way, that a man is alive to, whether it be to the world or the creature.

First, I say the Application of the mind; the minde hath this nature in it, though it know a thing never so much, or approve it, or thinke of it, or study it, yet except it doe incorporate with the thing, it doth not come to apply it; if it incorporate with the minde, then it will apply it; as we see in a Worliding, whatsoever good husbandry he knowes, if he know any way of getting of game, he applies it, and takes it to himselfe; why his minde is alive to the Profits of the world, he can relish savour in them; so when the minde begins to be applying of divine things, now it is alive unto God; as *Eliphaz* said to *Iob*. *Hear it and know it for thy good*; Job. 5. 27. That is, doe not onely know it, but be quickened up to apply it to thy selfe for thine owne good, as the Prophet sayes; *Hearken diligently, and eat yee that which is good*; Isa. 55. 2. That is, I would have your mindes not onely to attend, but let them be quickened up to apply, and feed upon what yee know; let it be your food; a quickened minde is like the Disciples of Jesus Christ; when Christ said, *One of you shall betray me*; they were all very sorry and they began every one of them to say, *Lord is it I?* Matth. 26. 21. They all did apply it, you see how his speech stirred their mindes, they fell presently to apply; so when a man cannot heare any sinne ripped up; but presently he cries out, *Lord is it I*: Is it I that am guilty of this sinne? O if it be I, let me see it that I may leave it; if he heare of any threatning; he sayes, *Lord is it I?* O teach me. that I may be humbled; when he heares of any grace; *Lord is it I,*

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that have this grace? O if it bee not I, O let it be I; a quickened minde, is an applying minde; now if the minde be yet *dead*, it cares not for applying, though it know never so much, yet it lets the word still be a stranger unto it, it does not take it home to it selfe; like the Hearers there in *Hosea*; as God sayes, *I writ to them the great things of my Law, but they were counted as a strange thing.* Hol. 8.12. They would not take them home, now a quickened minde takes them home; this reproofe is to me, this Commandement is to me; nay, when a reproofe to ones thinking of all other should seeme least to concerne him; as when our Saviour Christ spake against Rich men; *O how hardly shall a rich man enter into the Kingdome of God!* yet the Apostles took it to themselves; *they were amazed* sayes the Text, *Matth. 19.25.* One would have thought the doctrine should little concerne them; alas, they were not so rich, but they applied it though, fearing least that little that they had should draw their hearts away from God; this then is the first.

2. Secondly, the meditating of the Mind; this is another stirring act of the minde; a naturall man may think of his eternall good now and then, but this is nothing, his minde is *dead* for all that. But when a mans minde runnes on such things, now it is alive; look what your mindes doe run on, that your mindes are alive to; Because it is most certaine, that that is it which you respect most; as *David* sayes; *I will meditate on thy precepts, and have respect unto thy wayes,* Psal. 119.15. A dead mind may light on good thoughts, but when a man meditates of them, when his minde runneth upon such themes; this mans minde is alive to them, he gives his minde to them; as *Paul* sayes to *Timothy*; *Meditate on these things, give thy selfe wholly to them, that thy profiting may appeare,* 1 Tim. 4.15. You may see this in ungodly men, they doe not onely thinke of the world, for so a godly man may doe and must doe, but their mindes runne on the world; they give their mindes to it; It is the Apostles saying; *They minde earthly things,* Phil. 4.19. It may be they

they know gracious things, J but they minde earthly; they cannot finde in their heart to give their mindes to Gods word and will, ſo that would you prove your ſelves and your mindes to be alive towards God? Labour that your mindes may bend their meditations that way; let your mindes runne on him, and how ye may have his favour, and how ye may keep it, how ye take heed of offending of him; a man is yet *dead*, that does not give his minde to theſe things; whoſe minde does not runne on them daily. And therefore beloved as ever ye do deſire to have a prooſe of your life towards God, let your mindes runne on theſe things, give diligent heed that they may not ſlip out of your mindes; as the Apoſtle ſayes, *Yee ought to give ſo much the more diligent heed to the things which yee have heard, leaſt at any time yee let them ſlip.* Heb. 2. 1. If they doe ſlip away ye know not how (as the fleſh will let them goe if ye doe not take heed) call for them againe, as God ſayes, *Bring it againe to minde, O yee tranſgreſſors,* Iſa. 46.8.

Thirdly, the conſidering of the Mind; when the minde lookes curſorily on things, what is this but the remiſſeneſſe and looſeneſſe of the minde? Now when the minde comes to conſider ſeriouſly of them, now it quickens up it ſelfe; now it lookes wiſtly and intently on them indeed; alas all our knowledge of the truth, all our approving of good courſes, all is nothing without conſideration; our knowledge and approbation are *dead* things without this; even as good, as if we had no knowledge at all, for all the good it will doe us, if we doe not conſider; as God ſayes; *Iſrael doth not know, my people doe not conſider,* Iſa. 1.3. Looke what our mindes doe conſider from day to day, that our minds are lively on; conſideration is the eagerneſſe of the minde, when the minde cares not for an object, it will not trouble it ſelfe to conſider of, a leſſe act will ſerve ſuch a thing well enough; but looke what the minde is inclined unto, there it ſhall not goe ſlightly and lightly to worke, there 'twill take paines, nay, it counts it no paines to perpend and to

weigh things as in a Ballance; as it is said of *Mary*, *look what she heard from Christ, she kept it and pondered it in her heart*, Luk. 2. 19. she pondered it, and weighed it in a ballance, O it was matter of great weight with her mind; where the minde is alive, there it will consider and ponder and weigh, nay, there is not a circumstance, but the minde will take it to consideration. Take a man that is alive to the things here below, how considerative is that man, in all matters of that nature: As for example now, for his gaine; hee takes every thing into consideration that may make for his gaine; He will have his wits about him, when he buyes or sells, when he sows or reaps; he considers with himselfe, that he will not sow too soon, or too late in the yeare, or a grain that the ground will not beare, he considers how long it was since it was fallow, how long it will beare, till it be laid fallow againe; he considers when he may sell dearest, when he may buy cheapest; when is the best time to put off a commodity. This is the livelynesse of his minde in these things. Take this man now for his soule, his minde is starke heavy, and loose thoughts shall serve turne for that, he does not consider here. But when a man is alive unto God, now his considerations runne out this way, now he is considerative this way, for his soule, for his spirituall and eternall good. Beloved, consideration is a lively act of the minde; as you may see there in *Moses*. *Know therefore this day and consider it in thy heart; that the Lord he is God in heaven above, and upon the earth beneath*, Deut. 4. 39. That is, doe not onely know it, but quicken up thy minde to consider it; this will doe thee good indeed; this is a very perfect Act of the minde; as we see in *David*; *when I consider the Heavens the worke of thy hands, the Moone, and the Starres which thou hast ordained; then I say, Lord what is man?* Psal. 83. 4. You see how stirring his minde was, when he considered the heavens and the earth, it wrought mightily on him; it made him the more humble. Others see the Heavens every day, and it does not move them one whit

whit to Humiliation before God. But when the minde comes once to conſider, then it ſhakes off its dulneſſe and remiſſneſſe, then it growes buſie, ſuch a man will not goe to Prayer, but he conſiders what he goes about, what a great God he is to ſpeaketo, what a vile creature himſelfe is that is to pray to him; he will conſider how he may pray with faith and hope and feeling of his wants; how he may riſe up from his knees not without profit. Now he will not goe to the word, but he will conſider what it is he repaires to, now all his mind is how he may get good, now he is buſie in every duty; when he is tempted to doe as others doe, he conſiders what the iſſue will be, and this makes him forbear. Beloved, this is the life of our mindes, when they conſider things: when we conſider our latter end, when we conſider Gods promiſes, when we conſider his threatenings, when we take his Commandements into our deep conſideration, when we conſider the danger of ſinne, we doe not onely know all theſe things but we conſider them. Though we know neere ſo much, yet except we conſider what we know, our mindes are lumbiſh and dead; conſideration is the activity of the minde; and therefore if we would prove our ſelves to be alive towards God, let us put on conſideration a dayes.

Fourthly, the Remembring of the mind; when the mind forgets it ſelfe every day, this is nothing but the deadneſſe of the minde; for if it be alive to a thing, it will be ſure to remember it ſelfe of that, if it can; *Can a Maid forget her ornaments, or a Bride her attire? Yet my people have forgotten me dayes without number,* Jer. 2. 32. That is, my people are dead-minded to me; if they regarded me, they would remember themſelves every day, to ſerve me; looke what a man is alive to, the mind will be ſure to remember us of that; we can have no journey to take, but our minds remember us of it; no buſineſſe to doe, to feed our Cattle, to milk our Kine every morning, and evening, to ſheare our ſheepe every *Lammas*, if wee forget any thing in this kind, preſently it's a hundred to one, but we remember our ſelves: Now when a man is alive to the beſt things in ſome

measure, he will remember himself of them every day; so David did, *I remembered thy name O Lord, yea, in the night too, and so I kept thy Law*, Psal. 119. 55. J remembered my selfe, and J would be sure to doe what God bid me do; it may be his heart began to arise, but presently he remembered himselfe, and beat it downe againe; it may be some other lust began to be up, but by and by he remembered him, and checked his owne soule; when the minde is alive towards God, the knowledge of the word does not lie dead in that man; but still he remembers it at every need; when the Sabbath is coming; then thinks he J remember what God bade me doe. Remember the Sabbath day to keepe it holy; when the Sacrament comes, then he remembers himselfe, O thinks he, let a man examine himselfe, and so let him eat of that Bread and drinke of that Cup; now the minde thinks, J will labour to remember God continually; what ever J forget, J will not forget him; when J rise up, when J lie downe, still J will set my selfe to remember him; when J goe out, when J come home; what ever the Devill say, what ever the flesh whisper, J will labour still to remember God; if J be tempted to wrath; then J desire to remember what God sayes; give not place to the Devill; when J feel spirituall laziness, then J will unfeignedly endeavour to remember what God speaks unto me, Cursed is he that does the worke of the Lord negligently, &c.

5.

Fifthly, the inventings or the devisings, of the heart; where the minde is naturally bent and alive, there it is witty, if riches, if preferment, if pleasure, if learning be a mans lust that he lives in, there he is witty; so when a man is alive unto God, his wit will have that way it's vent: as Christ sayes, *I finde out witty inventions*, Prov. 8. 12. He speaks not onely of himselfe, But of his grace in every one, that is this; when the minde is alive and set towards Christ, it will finde out witty inventions; nay, it's a strange thing though men have no parts, yet if they be worldly, how witty they are for such matters; and so for good people, whose mindes are turned

turned towards God, though they be of very weake parts, yet how witty they will be in good things; what pretty ways they will have to doe good, to ſhunne offences; to break occasions of ſinne; as a Miniſter in his preaching; as *Paul ſayes, I caught you with guile, 2 Cor. 12. 16.* So let man have a liberall mind, the Prophet ſayes, *hee will deviſe liberall things, Iſa. 32. 8. Mercy and truth ſhall be to them that deviſe good; Prov. 14. 22.* Whence comes the blockiſhneſſe of our mindes; but from this, that our mindes are ſo dead; if our mindes were more alive towards God, it would make us more graciouſly witty, we ſhould deviſe good things, finde out admirable inventions, it would teach us plots againſt Satan, plots againſt the fleſh; as the wicked, their mindes are full of ſinfull deviſes, fetches, ſtratagems, policies, a man would wonder to ſee how witty the Devill is in them, to carry them headlong to hell, &c.

Sixtly and laſtly, The judgement of the Mind; when the minds laſt diſtate is for God: When a man is judicious, this is it that leads men a dayes, their judgements not all their knowledge, nay, learning; you ſhall have many a learned man will uſe to play the foole, and does every day very fooliſhly, becauſe his judgement is fooliſh; the reaſon is, a man never takes any courſe, nor ſpeakes any word, nor thinks any thought, but firſt his judgement tells him, it is beſt to doe ſo at that time; never does the Drunkard turn in at the Ale-houſe, but his Judgement ſayes to his Will, chooſe to turne in: you will ſay, it may bee he knowes he ought not to doe ſo, I but it is not mens knowledge that leads men, but mens judgements; When mens judgements ſayes, this is not for me, this is moſt pleaſant, this is moſt profitable, this is moſt honourable, this is moſt delightfull: now when the judgement of the mind is in ſome meaſure ſet towards God, now the mind is quickened: as *David ſayes, I eſteeme all thy precepts concerning all things to bee right, and I hate every falſe way, Pſal. 119. 128.* That is, by the mercy of God, I have good judgement, bee the way what it will be, though never ſo pleaſing

sing to the flesh, still my judgement sayes choose Gods way, that's evermore best.

Thus farre wee proceeded the last day, namely to learne, or see what is the quickening of the Mind; that yee may know whether our understanding bee dead or alive: now what remains but this that we all labour for such an Understanding; many of us understand much, so much that if it were quickened up to us, it would doe us a world of good; if we did use to apply it and make it our owne, if we would give our mindes to it, if we would ponder it and seriously weigh it, and remember it for our use in all our wayes, if we had a devising mind for good, a minde plotting for heaven, and contriving how we may best glorifie God, and secure our owne soules. A judicious minde, a practicall minde. This is a good understanding indeed; as the Prophet sayes, *A good understanding have they that doe thereafter*, Psal. 111. 10. When what we understand does not lye dead in our heads, but our mindes are quickened up to it, this is a good Understanding my brethren, this understanding is not to be had in Books, God onely can help us with it, as *David sayes, O Lord give me understanding and I shall live* Psal. 119. 144. You will say what need he keep such a stire for understanding? Had not he the Law before his eyes? Could not he read there, and get understanding: O but it will be all dead Lord unless thou give me understanding from above, if thou wilt give me understanding, then I shall live.

Now I come to the Heart, to search what the life of the heart is, every Act of the heart, is not an argument of life.

I.

First, there be outside Acts of the heart; people thinke if they doe not dissemble before men; then they are no Hypocrites. O they are hearty they say; as there is an outside of the outward man, so there is an outside of the heart. Thou mayest be hearty in some sort in good duties, and yet be starke dead; namely if it be onely the outside of thy heart; *My Sonne keepe my saying in the midst of thy heart*, Prov. 4. 21. Not in the outside of thy heart, no, no. I would have the inside

inſide of thy heart too ; a man that is alive to the world, the world hath not onely the heart, but the very inſide of the heart, the world is deep in the heart ; ſo if thou beſt alive towards God, God is in the deep of thy heart, the word is deepe in thy heart, nor like the ſalt water in the Sea onely, on the Top. Ye know what became of the Seed, *that wanted depth of the earth*, Matth. 13. 5. So it is with the heart, when the word does not get into the depth of it, it never quickens in it. The heart may be ſo farre towards goodneſſe, as to bring a man to good duties a dayes, it may bring one to Sermon or to Prayer, to others of the Ordinances of God, and other good courſes, but what's all this, as long as it is *dead* ; the life lies in the bottome of the heart, look what the bottome of the heart ſtands unto, that's a man alive unto, then thou art alive towards God, when the bottome of thy heart is unto him ; when thou laboureſt to obey him from the bottome of thy heart, when thou calleſt upon him from the bottome of thy heart, like Sugar at the bottome of the Cup, ſtirre up the bottome, the beſt is at bottome, ſo thou muſt ſtirre up the bottome of thy heart, *The heart is a deep thing*, Pſal. 46. 6. Though religion be on the top, yet if the world be in the deepe, thy heart is *dead* towards God ; as it is with a puddle, it may be cleere at the top, faire water at the top, but there's nothing but mudde at the bottome.

Secondly, there be ſitting Aſts of the heart, be they never ſo deep in the heart, yet if they doe not ſtay there, the heart is *dead* ſtill. Solomon ſayes of his Father ; *He ſaid unto me, let thy heart retaine my words, keep my Commandements and live*, Prov. 4. 4. Though the word does ſtirre here ſo much for the preſent, this is not life, except thou retaine it, and hold it faſt, a man may have many ſaſhes of life in him, but as long as the heart does not keep them, it remaines *dead*, *They that ſeek the Lord, the heart ſhall live*, Pſal. 32. 26. That is, when it is not a ſaſh, but it is an Aſt that abides by a man, the heart is ſtedfaſtly ſet towards God, now his heart lives ; now when people are moved onely by fits, they are humbled

by fits, and startled by fits, their righteousness is like a morning dew, ye know there the dew is every morning, but all the it is gone, may be when morning comes, there it is againe, but all the day it is gone. It is true there may be horrible offes and ons in the Children of God, to the confounding of their faces before God. But I doe not speake to discourage them. But let us take heed we may have admirable flashes of life, fits of humblings, fits of enlargements, fits of selfe-denyall, fits of great eagernes after God, the heart may be towards God for a fit, a fallie heart; as the Children of Israel; their heart was firmly towards him for a fit, they remembered that God was their rock and that the high God was their redeemer, *but their heart was not right with him, they were not steadfast in his Covenant*, Plal. 78. 37. Marke, It was but a fit; like *Esaus* crying for a fit. This is a poore argument of life then; no, no; the sitting acts of the heart, may be no acts of Life.

3. Thirdly, there be wouldings and wishings in the Heart; and these cozen the world more then any other; these they thinke verily are effects of true Life;

1. First, because these are not in the out-side of the heart, but lye, or at least seeme to lye very deepe in the heart; it is very certaine, that many Naturall men would give the whole world if they had it, as they doe verily conceive, that they had true Grace, that they were Saints, that they could leave their sinnes, that they were in a childe of Gods case, they deeply wish it, it is a profound *would* in their hearts; and therefore now when they see such yearnings in their hearts, they doe verily apprehend, this is Life certainly. Hence it is that they will say they would from the bottome of their hearts serve God, they have here a lust but they would faine have God deliver them from that; indeed they confesse in their consciences, if they might have a thousand worlds, they cannot give it over, I but they would faine they could, and thus they deceive themselves; because this act seemes to be from the depth of their heart; this fancy you may see to be in mens hearts out of *Mish. 6. 6. 7.* Where ye see, though they could

not find in their hearts to walke humbly before God, to live juſtly and rightcouſly, yet they would give thouſands they could. O ſay they, what would not we give for the ſin of our ſoules? No queſtion but they thought they were alive, but God told them they were not.

Secondly, another reaſon why they thinke this is a token of Life is, becauſe this is no flattting act neither; But they have theſe woundings every day; nay, you can never come to them, but ſtill they have theſe, they would doe well; nay, they would doe as well as the beſt; thus they hope they have a fountaine of living water in them that ſpringeth up daily; thus it was with them in the Prophets, *They ſee me daily ſayes God, Iſa. 58.2.* They thought it was their every dayes work to ſerve God, and where they did faile, they thought they could ſay, they would doe better, they ſought the Lord daily.

Thirdly, becauſe they finde that this is attributed to the Saints; as the Apoſtle ſayes, *You cannot doe the things that ye would,* Gal. 5.17. Nay, the Apoſtle Paul himſelfe, ſpeakes it of himſelfe, *The good that I would, that doe I not, and the evil which I would not doe, that doe I,* Rom. 7.19. So that thus they argue now, when they finde this ſame wounding in their hearts, and cannot doe as they would, O ſay they I may ſay with the Apoſtle, the good which I would doe that doe I not; I cannot doe as I would. Thus they hoodwinke their owne ſoules. It is very true theſe be the Saints groanes, and a part of their fighting towards God, that they, cannot doe as they would, this makes them a burthen to themſelves; And ſo againe when they find themſelves diſturbed and limited and ſtraightened by their fleſh, this is a comfort to their ſouls, and an argument of Gods infinite goodneſſe unto them, that they can unſeignedly ſay, they would doe better; they doe pleaſe him in ſome meaſure through his grace, and they would pleaſe him better; they doe ſome good by his heavenly ſpirit, and they would doe more; they doe reſiſt every ſinne, and they would reſiſt it more. This is

very true. But yet how many thousands lull themselves asleep in security, by the fancy of this thing. The heart may put forth daily wouldings, and be as *dead* as a carcase to all the workes of grace; as our Saviour Christ sayes, *Strive to enter in at the straight Gate, for many shall seek to enter in, and shall not be able*, Luke 13.24. q.d. O stirre up your selves, quicken up your hearts, doe not onely seek to enter in; many seek to enter in, O they would enter in, and they would faine enter in, alas, alas, they are *dead*, they cannot; therefore quicken up your hearts, and doe ye more then so; I acknowledge that woulding is an argument of life in the heart, in these cases;

1. First, when a man does beleeve God in some measure, and then would beleeve more, does oppose every knowne sinne, and would oppose it more; does follow all manner of goodnesse, and would follow it more, when a mans would is above the simple will, as when a man will reach as high as he can, and then streines himselfe to reach higher, hee takes all the Stooles and Ladders that he can, and stands on tip-toes, and would reach higher; this is an act of the will with some life; and therefore the Apostle *when he sayes that Christians would more then they doe*, Gal. 5. 17. In the verse going before, he tels them they must walke in the spirit though q. d. If ye should say, ye walke in the spirit and doe not, ye deceive your own selves; so that the woulding it selfe, is not a living act.

2. Secondly, a woulding is an act of a living heart, when it is a laborous woulding; so that there is another thing in the will that is the living act and not woulding; namely, when the heart labours, and therefore the woulding is not it; I labour sayes the Apostle, *yea, I laboured more abundantly then they all*, 1 Cor. 15. 10. Mark though he said in another place that he would; the good which I would doe yet that was not all, that had been a *dead* act, if that had been all; therefore he laboured together with it. Well then; let us come to shew you, what the life of the will is. In a word, the life

life of the heart is, when the heart will doe a thing, may be it is hindered a thousand times, but in some measure it will do it, cost it never so much, though flesh and bloud, and world, and devill, and all be against it, yet it will doe it; now the heart is alive it will beleieve, it will repent, it will strive against sinne, it will set God before its eyes, it will love him above all, feare him above all, regard him above all. I say though it meet with never so many hindrances without and within, pull-backes, rebellions, yet it will doe it, now it's alive; *When the spirit indeed is willing*, Matth. 26. 41. As *Paul sayes*, *To will is present with me*, Rom. 7. 18. When a man can say it from the bottome of his heart, that a will is present with him. I will be ruled by God, I will deny my selfe; though the flesh be never so violent, and it may be many times, often beares downe all before it, yet there is a will present, that will stand it out, *and that can never be borne downe*; the act may be borne downe, now affections may be borne downe; I but this still is present, I will be for God, he is my best, his will is my rule, his Law is my line, and I will be at his dispose; *When this is thus in generall, through all the wayes of God*, this is a living heart; when to will is present with it, as the author to the Hebrewes sayes, *His will was to live honestly*, Heb. 13. 18. As soone as ever the prodigall Sonne was come to this passe, that he could unfeignedly speake, *I will arise, I will goe to my Father*, Luk. 15. 18. You see his father presently sayes he was alive; this my Sonne was *dead*, but he is alive againe; you will say, what if one had bound him hand and foot, that is all one; he will goe, he will wrastle, he will bite the cord a sunder; if he cannot doe that, O how he will cry out. O how they binde me here! I will arise; he will strive, he will not be quiet, he must goe, and he will goe; his will is absolutely to goe, stopt or not stopt, his will is simply to goe, if he can but get away, and leave an arme behind, nay, a foot behind, nay both, hee will crawle, but he will to his Father; so when a man will leave his sinfull courses, and he will have God for his God, he

will have Christ, and there he will hang; come death, come feares, come temptations, there hee will hang. This is that which God accepts, when the hearts will is to God, *If there be first a willing mind is accepted*, 2 Cor. 8. 12.

Now that this is the Life of the heart, I prove it thus.

1.

First, because this is the perfectest operation of the Heart, when it absolutely willeth a thing. There be many operations of the heart, but none of them is perfect but this, as David said to his Sonnes, *My Sonne know thou the God of thy Father, and serve him with a perfect heart, and with a willing mind*, 1 Chron. 28. 9. *q.d.* This is a perfect heart, when thy will is to serve him; how ever things goe, thou wilt serve him; then thy heart is absolutely set towards God, this is the whole heart, *I cryed with my whole heart, heare me O Lord, I will keepe thy Statutes*, Psal. 119. 145. What's the deadnesse of men, but because eyther they have no heart to Gods wayes, or but halfe hearts; as it is said of Ephraim, their heart is divided, and God hath but a piece: but when a man hath an absolute will hereunto, now he is alive, now his heart is perfect towards the Lord his God; as it is in sinne, when a man does not onely goe on in sinne, but he will doe it, his will is absolute that way, this man hath a perfect heart towards Satan, so it is here.

2.

Secondly, because this is the might and strength of the Heart; while a mans heart puts forth inferiour acts towards God, hee is *dead* to every good word and worke. If he have any heart at all, it is but so so, as God said of Judah, *How weak is thy heart?* Ezek. 16. 30. Such a man the Devil can easily take him off at any time for a need; such a one can never stand it out to the end. But hee is off and on, because the might of his heart is not towards God; now when the will is absolutely towards God, this man must needs be alive; for the might of his heart is towards God, as the Lord himselfe sayes, *Thou shalt love the Lord thy God with all thy heart, and with all thy soule, and with all thy might*, Deut. 6. 5.

3.

Thirdly, because this makes every thing possible; naturally

a man cannot beleewe, hee cannot reſiſt his owne fleſh, he cannot overcome the World, hee cannot live godly in all his wayes, he cannot forgoe his beloved luſts. But now when the heart comes once to be willing towards God, now every thing is poſſible. I may ſay of him, as Chriſt ſaith of Faith, *All things are poſſible to him that beleewes*, Mark. 9. 23. So all things are poſſible to him that willet; as wee uſe to ſay, there is nothing hard to a willing mind. And therefore godly men in CHRIST JESVS, the Apoſtle calls them, *οἱ θέλοντες ὑπακούειν τῷ κυρίῳ*, 2 Tim. 3. 12.

Fourthly, becauſe this takes in the manner of good duties too, as well as the matter; it is more a thouſand times, then the bare doing of them; a *dead* heart will ſerve to doe them. But when the heart is made willing, this is more then the bare naked deed; as *Paul* ſayes to the *Corinthians* about Almes, yee have begun not onely to doe, but alſo *τὸ θέλει*, *To be willing a yeare agoe*, 2 Cor. 8. 10. As hee ſayes of his Preaching, *If I doe it willingly I have a reward; but if againſt my will, &c.* 1 Cor. 9. 17. That is, *q.d.* I may preach indeed, I may have ſo much heart to it, as to doe the deed; altho that is nothing; becauſe if I doe it willingly this is it; this is it Brethren, this is the right manner too.

Fifthly, this is an argument that the Heart hath an inward principle; what is the life of the heart, but an inward principle of acting? Looke where the heart is alive, there it workes from within; there needs no compulſion to a covetous heart, to have regard of his profit, no; he regards it moſt willingly; he hath an inward principle to regard it; and therefore he is alive to it; Now when the heart puts forth its will towards God, now it hath an inward principle of agency; it needs no conſtraint, as *Peter* ſayes to Miniſters; *Feed the flock of God, not by conſtraint but willingly.* 1 Pet. 5. 2. That is, doe it very lively, doe it with an inward principle, not becauſe ye ſee others, feed, not becauſe ye ſee the diſgrace, what will people thinke, if I ſhould not Preach conſtantly; not becauſe ye dare not doe otherwiſe, Conſcience will flye in your face,

face, alas, ye may doe it, that's with a *dead* heart. But doe it willingly ; where note this is the hearts life, this is an inward principle of the heart ; now the heart will doe it, though no body else doe it, though hee be hated for his labour, though he have no thanke for his paines amongst men. Thus yee see this is the Life of the heart.

Now for your better understanding, wee will open this more particularly this willingnesse of the heart ; you see in the life of the heart, and it containeth seven things.

First, the Inclinations of the heart.

Secondly, the Intentions of the heart.

Thirdly, the Elections of the heart.

Fourthly, the Aversions of the heart.

Fifthly, the Appropriating of the heart.

Sixthly, the Savourings of the heart.

Seventhly, the Carings of the heart. Beloved, these are the living Acts of the heart, if these be converted to God in you, now your hearts are alive towards him. These make up the whole willingnesse of the heart.

1.

First then, the Inclination of the heart ; it may doe a thousand good things, with a dead heart. But marke if your hearts bee inclined towards God ; then yee serve God with a live heart, if the Lord hath inclined your heart to him ; *I have inclined my heart to performe thy Statutes alwayes, even to the end*, Psal. 119. 112. Hath God made you doe thus, hath hee inclined your heart to his Name ? Once yee were without heart, but now he hath inclined your heart to doe good, now yee find sweet inclinations to every good duty, yee doe not goe to them as a Beare to a Stake, but now yee have an inward disposition to them, hee hath given you a feeling of your sinnes and your wants, and that carries you to Prayer ; a feeling of your Ignorance and forgetfulnesse ; and that carries you to Sermons, that yee may learne more of God, that yee may see more into your owne unworthinesse, that yee may be stirred up in all his wayes ; yee doe not onely shun your own iniquities in some measure, but your heart is inclined unto it, inclined

inclined to thinke of God, inclined to holy talke, inclined towards them that are Godly-minded; yee had no diſpoſition to the workes of God heretofore, but now the Lord hath not onely put you upon them, but inclined your heart towards them; yee feele inward impreſſions, that bowes you; others may bee have had good talke, but you feele an unfeigned deſire to be edified, and that bowes you unto it. Others may be doe good things, but the Lord hath bent your heart to them; when you went to good duties heretofore, yee went againſt the haire, as a Stone does upwards, but now in ſome meaſure, the Lord hath put in a new nature, and yee feele an inter-nall mover. This is Life now.

Secondly, the Intentions of the heart; We have a ſaying in Divinity, *Voluntas ſua natura vult finem*, the heart naturally wiſheth the end. Now if God were our end, if communion with him, and ſanctifying of God in our hearts and lives, were our end, our heart could not be *dead* towards his wayes; nay, we ſhould be very eager after them all; all our deadneſſe comes from this, that God is onely a matter by the by, with us: But if he were our end, then we would be mainly for him, and how to approve our ſelves to him. Would we talke as we doe, if edification were our end; would we keep ſuch company as we doe, if mutuall helpe towards eternall life were our end? Looke what the heart does intend from day to day, the heart is very earneſt after it; therefore thoſe that intend to riſe if they can in the world, they are very earneſt in the purſuit after the ſame, flatter, fawne, pleaſe, humor, they will doe any thing to the attaining of it; if it be to ride a 100 miles, it's nothing with them; if it coſt them never ſo much. O how greedy are they! if a man intend to gather an eſtate if he can, or to live in pleaſure if he can, all the world are eager in their intentions; the heart runnes naturally on after it's ends. Now when the heart is alive towards God, theſe intentions are towards him, now the heart ſtandeth thus, ſo I may obey God, ſo I may take heed of diſhonouring God, ſo I may keep my heart cloſe to him, this is that I doe deſire; now I goe to

worke, so I may keep the world from carrying away my heart, I shall be glad; now I am going to Prayer, so I may draw down a blessing, and get some farther help to walke before God, this is the thing I aime at; now I goe to be in such a company, so I may discharge a good Conscience, carry my selfe well, and not bring dishonour to God, and the like; you may see this in *Paul*, what was the matter, he was so eager to deny himselfe, I count all drosse and dung? the intentions of his heart, were after Christ; O sayes he, *that I might know him*, Phil. 3.10.

3.

Thirdly, the Elections and choosings of the heart; this is another part of the hearts life; no man is *dead* to that which he chooseth rather then any thing else; now if we did still choose the wayes of God, we could not be *dead* to them; when we are *dead* to them at any time, it is because we could even finde in our heart, to make another choyce; and therefore if we would know whether our heart is alive unto goodness, whether doe we choose the way of goodnesse every day before any other way? As *David* sayes, *I have chosen the way of truth*, Psal. 119.30. As the Lord, sayes of the good Eunuches; *They choose the things that please me*, Isa. 56.4. Beloved, what ever we doe or thinke, or speake, still there be two wayes propounded to us, one that is Gods way, another that is our owne way, now which doe we choose every day; what thoughts doe we choose rather of the two to thinke, what words doe we choose, what actions, what courses, when we are together, what conference doe we choose; when alone, what doe we choose; there be two kinds of eating, and drinking; which choose we? When we are provoked, there be two wayes to take, either to be impatient, and suffer our passions to arise, or to quell them, and beat them down; which doe we choose; doe we say as that good man said; *Lord let thy hand help me, for I have chosen thy precepts*, Psal. 119.173.

4.

Fourthly, the Aversions of the heart, yee know the heart it chooseth what it likes, so there is some thing that it shuns; now if thou wouldst know whether thy heart be alive towards God

God, doe but thinke with thy ſelfe, what it uſetho ſhun when thou art angry, is it diſgrace or ſinne; it ever ſhuns ſome thing or other; either what God diſlikes, or what thou, every day and houre, ſomething it puts off; does it put off things that are offenſive to thy fleſh, or things that are offenſive to God; Here lies thy hearts life; if thy heart be alive towards God, it is of this temper, to put off thoſe things that are diſpleaſing to God; *I hate vaine thoughts ſayes David, Pſal. 119. 113.* Marke his heart was of this temper, to put off all thoſe things that were contrary to God; it may be many of thoſe thoughts, his own heart would have rather kept. I but when his heart was alive towards God, he put them off though; *I have refrained my feet from every evill way, that I may keep thy word, Pſal. 119. 101.* Now when good things ſhall be put to a man every day by the word, and by Conſcience, and a man hath a reſuſing heart to them, this is a *dead* heart; as God put to *Indab* to returne, *but they reſuſed to returne,* Jer. 5. 3. God put ſhame before them for their ſinnes, *but they reſuſed to be aſhamed,* Jer. 3. 3. Now my brethren, examine your boſomes, how ſtand the reſuſals of your hearts, doe you reſuſe good or evill every day? If thou canſt reſuſe temporall evill and not ſpirituall, thou haſt a *dead* heart.

Fifthly, the Savourings of the heart; this is another peece of the hearts will; ſomething there is that every heart ſavours moſt, and that it is which it is alive unto: now then if thy heart be alive unto God, it will ſavour the things of God moſt; it will not onely doe good duties but ſavour them too; not onely heare the word of God, but it will have an admirable ſavour with the heart, as the Apoſtle ſayes, *It will have the ſavour of life unto life,* 2 Cor. 2. 16. As the Church ſayes to Chriſt, becauſe of the ſavour of thy good oymments, *therefore the Virgins love thee,* Cant. 1. 3. O how it will ſavour a re-prooſe, how it will reliſh; but if holy things have no ſweet ſavour in thy heart; it may be thou canſt not for ſhame of the world not ſeeme to ſtand for them, thy conſcience will not let thee, but thou wilt give them a good word, and ſeeme to

approve them, but there's no more favour in them then in the white of an Egge, nay, they are irksome, and untoothsome, they doe not goe merrily downe with thee, like sweet conserues; assure thy selfe, thy heart is a dead heart.

6. Sixthly, the Cares of the heart, this is another shew of the hearts life; what the heart is alive to, it carketh and careth for it, and therefore if thy heart be alive towards God, how carefull will it be that it may not offend him? *Yea what care,* 2 Cor. 7. 11. As the Apostle sayes to Titus; *I will have thee affirme constantly, that they which beleeve in God, must be carefull to maintaine good works,* Tit. 2. 8. Therefore if a Minister be alive towards God, he will be full of care for his people, how he may pull them from their sins, how he may draw them to God, how he may most doe them good; as *Paul* sayes of Timothy; *he will naturally care for your Estate,* Phil. 2. 30. True, a man hath many things to doe in the world, many cares how to live, how to pay rent at quarter day, what may become of his poore Children, &c. I but if the heart be alive towards God, it will labour to cast these cares upon God; *Cast all your care upon him,* 1 Pet. 5. 7. But for heavenly things, for the having and keeping of a good conscience, it will be full of cares about these things; yea, how it may get to be more afraid of sinne, how may I get a weaned heart from the earth? It will be caring how he may be provided for evill times, how he may stand in the wofull day.

7. Seventhly, the appropriating of the heart; the esteeming of the heart; what's the hearts jewell, that's the heart most alive to; now thinke, what does thy heart prize most of all; if it be alive towards God, he is dearest to thee; his will dearer then thine, his glory then thy credit, his word then thy life; as *Paul* sayes, *I doe not count my life deare, so that I may finish my course with joy,* Act. 20. 24. This was the Jewell of his heart, how he might doe the worke that God set him to doe, that he might finish his course; so likewise if thy heart be alive, *Love will be like a precious oymment,* Psal. 133. 2. *Heavenly wisdoms more precious then Rubies,* Prov. 3. 15.

A promise will be precious to the heart, 2 Pet. 1. 4. So also faith will be a precious thing; 1 Pet. 1. 7. But above all Chriſt will be precious to the heart, To you that believe he is precious, 1 Pet. 1. 7. Theſe are heart Jewels; theſe it endears moſt; it will rather part with any thing then theſe; nay, it will mortgage any thing to redeeme theſe againe. Theſe things are little eſteemed among men, in their Conſciences; indeed they ſay they are better then the whole world, I but their heart does not greatly eſteeme them, nay, it ſlightes them and ſeekes them accordingly; this is a dead heart.

Thus ye ſee what is the Life of the heart; it is the absolute will of the heart, when the heart is inclined towards God, when it intends God, when it makes choice of his wayes, and puts off whatſoever is contrary to them, when it prizes and endears every one of them all, when it favours them, and is full of care for them. I might adde another, *The cleaving of the heart*, when the heart cleaves to the Lord, as it is ſaid of *Hezekiah*, *that he cleaves to the Lord*, 2 King. 18. 6. When the heart cleaves in with God, and will not let him goe, nor let his wayes goe, it ſticks to a Godly courſe, all the world cannot pull him away, not fire nor faggot; though it be never ſo much hindered, and interrupted by the fleſh, yet now it hath a ſticking quality in it, as *David ſayes*, *I have ſtuck to thy Teſtimonies*, Pſal. 119. 31.

Now becauſe when the heart is made willing on this faſhion towards God, there is left ſtill an adverſe unwillingneſſe, by reaſon of the fleſh; ſo that the heart can never put forth theſe acts, without horrible clogges; therefore now in a live heart towards God, there be other acts, that are not in a heart that is alive to the world. And the reaſon is this. Becauſe when the heart is alive to the world, the heart of its own nature is willing unto that, and there is no unwillingneſſe mixed together with it; never was it heard, that the heart ſhould be willing, and unwilling to the ſame thing, till ſaving grace came to divide aſunder the will in two; ye know the regenerate are two men apiece, and they have two wills,

one towards God, and another towards sinne and the world ; nay, it's the same will, that hath both these branches in it, and this does much puzzle the hearts, when they finde such a deale of unwillingnesse in them towards God.

Therefore I say there be other acts of life in the heart towards God, and they are five.

1. The first, is the Preparing of the heart, whereby the heart prepareth it selfe towards God, *2 Chron. 30. 18, 19. 1 Sam. 7. 3.*

2. The second, is the Combating of the heart, *Gal. 5. 17. 23. *υπομαχο, I beate downe my body, 1 Cor. 9. 27.**

3. The third, is the Endeavouring of the heart, it reaches forth it selfe, *Phil. 3. 13.* It stirres up it selfe ; it awakens it selfe ; why art thou so sad, O my soule ? *Psal. 42. 5.*

4. The fourth is the binding of it selfe by Determinations, and purposes ; so *Paul* bound his owne heart, with a determination before he came unto *Corinth*, *1 Cor. 2. 2.* *Daniel* knowing how unwilling his heart would be to abstaine from the Kings meat, though by grace he was willing ; therefore his heart, bound it selfe with a purpose ; he purposed not to defile himselfe with the Kings meat, *Dan. 1. 8.* So *Ath. 1. 23.*

5. The fifth, is the Groaning and sighing of the heart, as *David* though he were willing, yet feeling the unwillingnes of the flesh therewithall fetch a groane ; *O that my wayes were so direct, that I might keepe thy Statutes, Psal. 119. 5.* So *Paul* groaned earnestly to be dissolved, *2 Cor. 5. 2.* This is the putting of the heart more forward. These I have named ; you may name more it may be. But thus if the heart be alive towards God, it will doe : because it feelles a great deale of unwillingnesse, it gets what advantage it can of it selfe, to make it selfe willing ; as the Church, ere ever was aware, *My soule made me like the Chariots of Aminadab. Cant. 6. 12.* It sets it selfe right ; as the soule when it's dead, it neglecteth this act quite and cleane from day to day, as the *Psalmist* sayes of dull *Israel*, he calls them a generation, that set not their heart aright, *Psal. 78. 8.*

The next thing to be inquired about is the Conſcience; what is the life of the Conſcience; and here the world is deceived too; for the Conſcience may be awakened very much, and yet never quickened indeed. Firſt, a Conſcience awakened, may like all good things. Secondly, a conſcience ſomewhat awakened, may oblige a man to all manner of good things. Thirdly, a conſcience ſomewhat awakened, may be troubled about his finnes. Fourthly, a conſcience ſomewhat awakened, may urge one exceedingly to good things. Fifthly, a conſcience ſomewhat awakened, may be very eager in this urging. Sixthly, a conſcience ſomewhat awakened, may prevail very farre with it's eagerneſſe. Seventhly, a conſcience ſomewhat awakened, may make one looke at God, ſo farre as it prevails; all this may be in conſcience, and yet the conſcience never quickened indeed, ſo that you ſee what need there is to enquire what the life of Conſcience is.

1.
Firſt, I ſay the conſcience ſomewhat awakened, may like of God, and all his wayes; it may like of Gods judgements, be they never ſo terrible; as we ſee there in *Pharaoh*, when God plagued *Egypt*; his conſcience liked of Gods dealings, he thought in his conſcience the Lord dealt very righteouſly with him. The Lord is righteous, ſayes he, *and I and my people are wicked*, *Exod. 9. 27*. So when *Rehoboam* was horribly beſet with Enemies, his conſcience juſtified God, O he deales very rightly with me. *The Lord is righteous*, *2 Chron. 12. 6*. So *Adonibezek*, when the Lord brought that lamentable judgement on his head, his conſcience lik't of Gods doings; as I have done, ſo God hath done to me; ſo againe the conſcience awakened may like of Gods commandements; as *Moses* tells *Israel*, that God gave them no other Commandments but ſuch as were right, and wiſe and good in the ſight of the *Heathen*, *Deut. 4. 6, 7, 8*. That is, they were ſuch Commandements that the Heathens thought in their conſcience were good. Againe the conſcience ſomewhat awakened, may like of Gods people that walke according to thoſe Lawes and Commandements; you may ſee this in *Badam*, O

that

that I might dye the death of the righteous ! Numb. 23. 10. His conscience lik't of their courses ; so *Sauls* conscience did approve *Dauids* courses. *Thou art more righteous then I*, 1 Sam. 24. 17. A conscience somewhat awakened, may like of the best preaching ; and the strictest Preachers ; never man spake like this man ; O how mightily they lik't him ! *Hered* lik't *Iohn* admirably, he was glad for to heare him ; profane *Israel* did wonderfully like the Sacrament of Gods presence ; when the Atke of God came into the Camp, *they shouted with a great shout, that the earth rang againe*, 1 Sam. 4. 5. Now when a carnall man perceives this worke to be in him, he is apt to conceive, this is true grace of life. Beloved, you see this is very false, Thou mayst like of Gods dealings with thee, yea, thou mayst thinke in thy conscience, he deales very rightly with thee, though it be never so bitter, thou mayst thinke in thy conscience, his Commandements are good, though they be never so strict, thy conscience may like his Ministers, and like his Precepts, and like his Ordinances, and his Sacraments, and yet be a *dead* Conscience.

2.

Secondly, a Conscience somewhat awakened, may oblige a man to all manner of good things ; it may lay the commandements of God to his charge, Conscience may make him say not onely that the Commandements are good, but that it is his duty to doe them ; wee see this by experience in many carnall people ; tell them of any Commandement, what is their answer ? Oh you say well, I confesse it is my duty ; every Drunkard will say thus, J it is my duty never to be drunken ; the Swearer will say thus, you say right, it is very true, I confesse J should not take Gods name in vaine ; *and therefore they are said to be under the Law*, Rom. 3. 19. That is, they are bound in Conscience to the Law ; their Conscience tels them they ought to doe it, their conscience layes it on them as a bond ; as the mad Prophet said, *Must I not take heed to speake what God bids me speake* ? Num 23. 12. Conscience layed a *must* upon his soule. And this is the reason, why a naughty heart will put off a commandement of God,

if

if he can, when he ſees it goes againſt his profit, or his eaſe, or his credit, for he knowes if he yeeld it to be a commandement of God, his Conſcience will come over him and ſay, why then ye muſt doe it; as we read of the Priests and the Elders, they would not yeeld that *Iohns* Baptiſme was from heaven; O if we ſhould yeeld that, why then, Chriſt will ſay, *Why doe yee not beleve?* Math. 21. 25. Mark the conſcience comes over a man in all that he knowes God hath commanded, and it layes it to his charge; and you muſt doe this, and you muſt doe that, this is your duty; now when men ſee this, they are apt to conclude that their conſcience is alive; they thinke this is the life of their conſcience to lay Gods commandements to their charge. Alas brethren, the conſcience may be *dead* for all this, you ſee this in people that are *dead* in treſpaſſes and finnes. *All that the Lord ſpeakes, that muſt I doe*, Num. 23. 26. It was the ſpeech of a very wretch; thou mayſt have this principle in thy Conſcience, all that the Lord bids me, that muſt I doe; and yet be a *dead* man. O how does this beguile people: becauſe they feele ſuch a principle in their conſcience a dayes! O thinks one, all that the Lord bids me, that muſt I doe; when people feele ſuch a principle as this, they thinke they are well; now if they doe offend at any time, they hold it to be but their infirmity; and there's an end. But this is very falſe; the Conſcience may have this principle in it and be *dead*.

8:

Thirdly, a Conſcience ſomewhat awakened, may be troubled about his finnes; he may be troubled before he commits, he may be very loth to commit them; as we ſee there in *Herod* when he was betrayed with his raſh Oath, and he was now tempted to behead *John* the Baptiſt, his Conſcience made him very loth to doe it; the Text ſayes, *He was exceeding ſorrowfull*, Mark. 6. 26. And the context ſhewes it was meerely, becauſe he thought in his Conſcience, he ſhould doe very ill to behead ſo good a man, and therefore he was very loth; he was troubled in conſcience about it; ſo was *Darius*, when the Princes had wound him to caſt *Daniel* into the Lions Den,

he was moved and troubled in Conscience about it, he was very loath to doe it, he sought a good while how to put off the temptation by getting away, how to avoyd this great sinne, *Dan. 6. 14.* So was *Pilat* troubled in Conscience about the condemning of Christ, he went to it with a heavie heart; and as a Conscience somewhat awakened, may be troubled before the committing of sinne, so he may be troubled in the committing of it. An example of this we have in *Saul*, when he committed that sin, in sacrificing before *Samuel* came, he was troubled in Conscience in the very act. *I forced my selfe and offered a burnt offering, 1 Sam. 13. 12.* Marke, he did not commit the sinne hand-smooth, as some doe, but he felt a reluctancy, against it. Againe, a conscience somewhat awakened, may be troubled exceedingly after committing of sinne; when *Judas* had betrayed our Saviour, you see how his conscience was troubled after he had done. *O says hee, I have sinned, in betraying innocent blood, Matth. 27. 4.* Especially at the hearing of a searching Sermon, or at a Fast also, then the conscience if it be onely awakened a little, will be troubled exceedingly for his sinnes; when *Samuel* kept a Fast there at *Mizpah*, the Text shewes how they were smitten in conscience for their sinnes, in so much that they cryed out in the open congregation, *We have sinned against the Lord, 1 Sam. 7. 6.* And yet many of these very men, by and by shewed the rottennesse of their hearts: so that this is another gull, when men feelee a lothnesse in them to commit sinne, trouble of Conscience before, and at, and after, they thinke this is true grace doubtlesse; doubtlesse their conscience hath life.

4.

Fourthly, Conscience somewhat awakened, may urgeone to good things, and no question but many of you that are yet in your sinnes have found this to be true, how often have your consciences urged you to give over your sinnes? To looke after the getting of Christ, to lead a godly life? How many heaves have your consciences given at you? To hoysc you up out of the state ye wallow in, to make you more earnest

neſt for heaven; more ſtrict in your walking, to provide for your latter end? When yee are at Prayer, how often does it urge you to dwell longer at it? As it is ſaid of *Doeg*, he was *detained before the Lord*, 1 Sam. 21. 7. He was held there, he would have gone away afore, but he was held, now, what ſhould that be but his Conſcience? His conſcience urged him to ſtay long; ſo your conſciences urge you to be more attentive in hearing, more mindfull of preaching, more humble in your mindes, leſſe wordly, more heavenly; you may thinke this is a lively conſcience; no, no; it is not, the truth is, the more your conſciences doe urge you a dayes, the greater is your ſin, if yee yeeld not. But this is ſo farre from life, that it argues you to be the more *dead*, if ye doe not obey; an urging conſcience is a great bleſſing, J, if men have eyes to ſee what the Lord does for them, to deliver their ſoules from the pit. This is the taking of men by the ſhoulders; now if thou pull away thy ſhoulder. *They refused to hearken, and pull'd away their ſhoulder*, Zach. 7. 11. That is, the Lord ſet conſcience upon them, and urged them to obey, as if a man ſhould take another by the ſhoulder, ſo dragge him and hale him, and yet they would not. So when *Paul* ſpake to *Agrippa*, he felt an urging in his conſcience, O let me be a Chriſtian, and he conteſt as much too, *Paul*, almoſt thou perſwadeſt me to be a Chriſtian; it was almoſt done; he had a great heave; hee was urged. But it would not doe, ſo that this is no argument of life neither.

Fifthly, Conſcience ſomewhat awakened may be very eager in urging, it may be very importunate, every day digging in his ſides, every day whiſpering in his boſome; O thinke of God, O conſider thy ſoule, O remember death; Conſcience may be earneſt and wonderfull eager with a man, O doe not live as thou doeſt, O be not ſo careleſſe of God; what wilt thou dye and be damned? Wilt thou to hell? Wilt thou never have done? Away with thy ſinnefull courſes; away with thy dreamings; O beſtirre thy ſelfe; or thou wilt periſh; ſuch a conſcience had *Pilate* about Chriſt, it was eager

with him not to condemne him. This Conscience is an admirable blessing; and woe be to those that stand out against it; it is like *Jacob with the Angell, He would not let the Angell goe till he blest him*, Gen. 32. 26. Like the man that was importunate with his friend, and knocks, and knocks, and would have no nay, Luk. 11. 8. I am in bed; never tell me of your being in bed; J pray let me have three loaves; my children are in bed, J pray trouble me not; that is all one, still he knocks, he will have him up; so when Conscience is thus awakened and is importunate, and will not be answered, &c. Many a wretch hath such an impudent conscience as this. But this is so farre from an argument of life; as that it is a signe of a greater death.

6.

Sixthly, Conscience somewhat awakened, may prevail very farre by its eagerneffe, it made the King of *Inry* doe many things; *It made the Heathens doe the things contained in the Law*, Rom. 2. 14. 15. When the Pharisees came to tempt Christ, with the woman taken in adultery, *Conscience made them cease and goe out one by one*, Joh. 8. 9. It made *Paal* live so unblameably as he did; *Yee know concerning the righteousness that is in the Law, he was blamelesse*, Phil. 3. 6. Now if yee looke into the 23. of the A&S and the first, you shall see it was his Conscience, that made him doe so; men and Brethren, J have lived in all good conscience before God to this day; as since his conversion, his sanctified conscience made him live goddily in Christ, so before his conversion his naturall conscience holpen by good education made him live unblameably; so that, what with one, &c. what with the other, he could say he had lived in a good conscience to that day; that is either morally good, or spiritually good. And therefore it was Conscience, that made him doe all that he did; people thinke, J indeed, if they did good duties for outward by-respects, then they should thinke they were unsound, but conscience sets them a worke, and therefore they gather, they are sound and alive towards God; no beloved, Conscience may make a carnall man goe against all outward by-respects, and doe very good

good dutie; this we see in *Balaam*, he went against all outward self-respects, and followed Conscience; for a house full of Silver and Gold, he would not goe beyond the word of the Lord to doe lesse or more, Num. 22. 18. So *Judas* went against his credit, and his profit, and all; ye know, when his conscience told him the money was unjustly taken, he went and threw it downe: so did *Michah*, the man was an Idolater, and had stolen 1100 Peecees of Silver from his Master, yet when he heard his mother curse, he restored all againe. O thought he, what shall I heare my mother curse, his Conscience rose up against that and made him make restitution; why doe carnall men Pray in secret, no question but it is conscience that makes them; may be when they are tempted to a sinne in secret, they will not doe it, and it is the Conscience that with-holds them; in this sense they doe good duties out of conscience; now is this Conscience alive? No, it does not follow, yee see this may be in naturall men and women.

Seventhly, Conscience somewhat awakened, may make one looke at God so farre as it prevailes; you may see this in *Laban*. The man was a wicked man; yet he lookt at God in not hurting of *Jacob*; though it were in the choyse of his hand, yet he would not hurt *Jacob*; and he lookt at God in the thing. O sayes his conscience, *the God of your Father spake to me yesternight*, Gen. 31. 29. He abstained from hurting of *Jacob*, and he lookt at God in the abstaining from it. Because God had forbidden him, therefore he will not hurt him; so it was with King *Cyrus*, he was a naturall man too; yet when he tooke order for the building of the Temple at *Ierusalem* his conscience made him look at God in the thing. O sayes he, *the Lord God of Heaven and earth, hath charged me to build him a house*, Ezra. 1. 2. So when *Jehu* destroyed *Ahabs* house, and *Baals* Priests, he himselfe sayes, how he lookt at God in the thing; come see how zealous I am for the Lord of Hosts; so when the Philistines sent home the Arke of the Lord, they would send it home honourably, with a very rich present, and the Text sayes, how they lookt

at Gods glory in the thing. O say they, *let us give glory to the Lord God of Israel*, 1 Sam. 6. 5. Thus you see how the world are deceived about the life of the Conscience; when people have these operations of conscience within them, they thinke their conscience is alive and good towards God.

Now that these cannot be the life of Conscience, I prove it.

1. First, because all may be in naturall men, as yet have heard in *Laban*, in *Pharaoh*, in *Balaam*, in *Micah*, in *Saul*, in *Darius*, in *Judas*, which were dead in trespasses and sins; what life can be in a dead man? It is very true, the Conscience is least dead of all the powers of the soule; the *Pelagians* say, the Will is a pure virgin; that's as false, as the Devill is false; if any faculty be a pure Virgin, it's the conscience; all the religion that is left in a naturall man, God hath planted there: *There's the effect of the Law there*, Rom. 2. 15. The whole nature of man is like a Countrey taken by the Enemy, except one little Fort; may be that's batter'd too; but it is not quite taken; so is the Conscience, after the whole man is quite vanquish't by sinne, except onely that and that's batter'd too in a wofull manner. But it is not quite taken, the Lord will ever keepe a part in that, to have the man at controll when he pleases, and as farre as he pleases. But yet it is so farre taken too, that there is no spirituall life left at all in it; man is dead in trespasses and sinnes, and so is the conscience too.

2. Secondly, the Conscience notwithstanding all these may be deader then ever it was. I confesse these are flashes of life, that God sparkles into mens consciences, but they use to goe out againe, and leave the conscience as dead, and deader then ever before they came; we see it in *Paraoh*, that *hardened his heart worse afterwards*, Exod. 9. 34. So did *Balaam*, though his conscience were so quick for a spurt, yet *within a while, he could goe and lay a stumbling block before the Children of Israel to make them sinne*, Rev. 2. 14. And we see it to this very day, many smitten in Conscience for a time, afterwards

wards their faintings cease, and they grow more stiffe then ever they were; like water that hath beene heated, it freezes a sterwards the more.

Thirdly, the Conscience notwithstanding all these is soon pleased; though it seeme to be eager, and earnest, and zealous for God, yet any little thing will content it; if it were alive nothing would content it, but meerely indeed the favour of God, the Image of God, sincere conforming to God. But this conscience is loone pleased againe; it is but angry a while, if but halfe the Lords due be brought in, this Conscience is satisfied. *Like the unjust Steward, that set downe 50. for a 100, Luk. 16. 6.* When the man goes on praying, and doing good duties, may be, the conscience is whist, though it be but a forme; when he hath reformed a little, conscience thiakes it hath enough; we may see this in *Balaam*; when he had found that worke of Conscience, that he could deny *Balac's* house full of Silver and Gold, to stand for God, presently he concluded that God was his God; *if Balac would give me his house full of Silver and Gold, I cannot goe beyond the word of the Lord my God, Num. 22. 18.* Like the wretched Jewes, *they brought God the blind and the lame, and the toorne, and the sicke and then they thought much that they should be called dispersers of God, Mal. 1. 5, 7, 8.* *Saul* was commanded to destroy all the Amalekites, now though he spared some, his conscience was content. I have done the will of the Lord sayes he; such a conscience as this is soone pleased, like little Children, it cries, it takes on, it sets up its Pipes, but a little thing stills it; may be a Rattle, or an Apple, or a Brasse Counter; so my brethren though a mans conscience be thus as ye have heard, yet it is a very childe, it will be soone stilled; let him but bestirre himselfe a little towards God, and goe on in a pretty handsome way, this conscience will quickly say it's well.

Fourthly, the Conscience that hath but these stirrings, is so farre from being alive, that many times it will be a help unto ones lusts; which if it were alive it could not be. But thus it is though, when these works are reall, it will serve to help a

mans

mans lusts; when a mans lusts would saie have something or other done, then steps in thy Conscience, and will help the lame dogge over the stile; as we say *Herod had a lust to make away John the Baptist. O but he's a good man says his Conscience, and thou must not cut off his head*, Mark. 6. 20. O but he was urged now to doe it, by *Herodias* her daughter; and he had sworne to grant her hearts request; now see how his Conscience helpt him to doe it. Thou hast sworne an Oath, and thou must make conscience of that; therefore cut off his head. So it was with the Jewes, when they have a lust to crucifie Christ, their conscience found out a trick for it; *We have a Law say they, and by our Law he should dye, because he made himself the Sonne of God*, John 19. 7. Mark, they made it a matter of Conscience; what they murder Christ? They put him to death unjustly? No, God forbid; we have a Law, and are bound in conscience to keepe it; so when a man hath a lust, as to weare long haire; by and by he makes it a matter of conscience to weare it; forsooth his head will ake; and he is bound in Conscience to have a care of that; so if a man have a lust of Covetousnesse, and not to give where is need; forsooth his conscience findes a place in the Apostle to help it. He is worse then an Infidell, that provides not for his owne; and so he will make conscience of that; so when a man hath wronged him, he hath a lust of revenge, anon he findes out a trick, O it may tend to the dishonour of the Gospell, if he put it up: the matter is not so, but he is willing to thinke so; and he will make conscience of that; is he revengefull now? No God forbid. It was a disgrace to Religion, and he did it out of conscience of that. Thus men will have what lust they please, they can finde some Text or other, which they wrest to make Conscience of that, O how common is this.

5.

Fifthly, this Conscience is not universall, it culls out onely some particular sinnes to be violent against, and lets alone others may be as bad; like *Abnabs* for the Vineyard; and let his *Banishment* alone; or if the Conscience be against all manner of

of

of sins, it is but in a funne, *Cito redibit in gratiam*. They are but like new Wine, in old Bottles; at last the Bottles breake and the Wine is all spilt; so all these works in an awakened conscience, are only then while the conscience cannot sleepe. But when it can fall asleepe againe, then the man can be quiet againe; the conscience is an old conscience and not renewed, and therefore it is not able to hold them; well then, yee see these are not Consciences life.

You will say then, what is consciences life? When is the conscience said truly to be quickened? For the opening of this, ye must know there be two lives of Conscience in a godly man.

The first is a relative life; whereby it's alive, when the man is alive. The second is a simple life. The first, I say, is a relative life, whereby it is said to be alive, when the man whose it is, is alive; for conscience is the reflection of the soule, the soules privity to it selfe, between God and it selfe. And therefore if the soule be alive towards God, then the conscience is alive too; as the Apostle sayes; *How much more shall the blood of Iesus Christ, who through the eternall spirit offered himselfe without spot to God, purge your Conscience from dead workes to serve the living God*, Heb. 9. 14. Marke when a mans dead workes are purged away, the conscience is alive, when a mans selfe is alive and his workes are alive, the conscience is alive also; as we say of the goodnesse of Conscience, so it is the life of Conscience; though the Conscience be never so good in it selfe, yet as long as the man is not good, his Conscience can never be good; Conscience is said to be good, as a Messenger is said to be good; namely, when hee bringeth good tidings; as David said of Abimeaz, *he is a good man, and he bringeth good tidings*, 1 Sam. 18. 27. Though a Messenger be nere so good a man, yet if he doe not bring good tidings, wee say he's an ill Messenger. *He sent evill Angels among them*, Psal. 78. 49. Calvin thinks it may be meant of good Angels, yet said to be evill Angels, because they brought evill upon Egypt; so that's a good Conscience that bringeth good tidings to a man; that he does beleve, that he is in Christ, that he is a good man. True, a

This is called otherwise the Testimoniall life of Conscience.

Conscience may report well of him, as *Absolon* did of the people, O your matters are good sayes he, when they were stark naught; so thy conscience may flatter thee, and say thy matters are good; but when Conscience can say truly, thy matters are good. The conscience is like a Register or a Bill; now when it is a Bill of good *Items*; when all thy finnes are blotted out, and good things are written in; now it's a good Conscience; ye know we call it a fowle Bill, that hath fowle crimes written in it; though the Bill be never so faire written, yet if it have fowle crimes written in it, it's a fowle Bill. Item, this man stole a Hortic. Item, he broke into such a mans house. Item, he murdered such a man; when such a Bill as this comes in at the Assizes against a poore Prisoner, this is a black Bill; this is a fowle Bill; so as long as thy Conscience is a fowle Bill, Item, I was borne in sinne. Item, J have lived very loosely. Item, J have heard so many Sermons, and yet I have beene nere the better. Item, J have beene at so many Sacraments, and yet J have gone on in my vile courtes, thy Conscience is a fowle Bill; this is a fowle Conscience; as the Apostle sayes, *a defiled Conscience*, Tit. 1. 15. Now when the Conscience is cleane, then it's a good Conscience; so J may say of a lively Conscience; the Conscience is alive, when the man is alive; when his mind is quickened up towards God, and his heart which before was *dead* in trespasses and finnes, now it's alive towards God; this mans Conscience is alive. The reason is because now his Conscience may say, J am alive; for Conscience is the reflection of the soule on it selfe, and therefore if thou beest alive thy selfe, thy Conscience is alive too. This is the first life; the relative life of Conscience: or its Testimoniall life.

Now that this is one life of Conscience, is plaine, because if a mans selfe be *dead*, Conscience will say, J am *dead*; as *Paul* sayes, speaking of him and the *Ephesians* before their conversion. O sayes he, *ye were dead in finnes*, Eph. 2. 5. Looke what a man is, if the Conscience be inlightened, it takes it on it selfe, when *David* had sinned. J have sinned sayes his

his Conſcience; ſo let a man be holy the Conſcience preſently takes it upon it ſelfe; as we ſee there in *David*, when he was holy; *I am holy ſayes his conſcience, Lord preſerve my ſoule, for I am holy.* Plal. 86. 2. So that if thou beſt dead, thy Conſcience is dead; if thou beſt alive, thy Conſcience is alive. But I let this paſſe.

I come now to the ſecond life of Conſcience, and that is, it's ſimple life. Conſcience hath another life of its owne; for as when the man is alive, the Conſcience is alive, ſo the Conſcience is quickened up to doe its duty, when it quickens up the whole man to doe his, as the Conſcience of the good people that offered to the Tabernacle was a quick Conſcience; their Conſcience was quick to doe its duty, becauſe it quickened them up to doe theirs; *Their hearts made them willing,* Exod. 35. 29. That is, their Conſcience made them willing. Though the Conſcience be never ſo eager, that is not it; it never does its duty with life, till it make thee to doe thy duty with life. The Conſcience of the godly may be is not ſo eager, neither does it keep ſuch a doe, as many a wicked mans Conſcience. The more eager Conſcience is ſaine to be, it's a ſigne the man is the more dead; when the man is alive, his Conſcience ſtrikes him with more eaſe; like a man that is willing to pay his debts, the creditor need no more then aſke; whereas if the debtor be a very ſlye fellow, there needs the more bawling; ſo that if thou wouldſt know whether thy Conſcience be quick, the queſtion is not whether it be eager or no, but whether does it quicken thee up to thy duty or no?

This then is the life of Conſcience, when it makes a man doe his duty ſincerely both towards God and man; when it makes a man beleve withall his heart, when it makes him love God withall his ſoule, and mind to ſerve him in truth, to doe his whole will, to humble himſelfe ſoundly before God for all his finnes, to make his peace with God, daily to pleaſe him and to walke before him in newneſſe of life. This is a living conſcience, This Conſcience hath the grace of life in it; whether it doe it by egerneſſe or not; whe her with a

horrible stirre and a great pudder or no; that is not it if it make a man doe his duty aright, then Conscience does its duty; this is Consciences life. And first in regard of sinne.

1.

First, when the Conscience does not onely check, but it checks to some purpose, when it smites so that all the soule feesles it, and lies downe under it, when the Conscience does not onely doe duty in this thing, but it makes a man to doe his, it makes him finite himselfe as the Publican did, *He smote upon his breast*, Luke 18.13. As Ephraim did, *I smote upon my thigh*, Jer.31.10. When a man is made to Check himselfe, *what have I done?* Jer.8.6. When David numbred the people, the Text shewes how his Conscience was quick, *his heart smote him*, 2 Sam.24.10. Dull checks there may be in a wicked heart, yea, mighty checks, and mighty limitings, yea, greater for quantity then in any Childe of God, but all to little or no purpose, *Dauids* Conscience smote him to purpose you see there, it made him doe his duty indeed, it was a Divine check, it was a Check that put him into a right way again, so except thy Conscience thus check thee a dayes, may be thou forgettest thy selfe now and then, and then thy Conscience gives thee a check, O what a beast am I, and so sets thee to rights againe, sometimes thou art overtaken in passion, but then comes Conscience, and tels thee what God layes, O why doe I give place to the Devill; and then thy passions goe downe againe. This is Gods Bit, that he guides his people by, as the Rider does his beast with a Bridle. The wicked are like your sturdy horses, that get their Bridle in their Teeth, God may pull hard at them, give them fiercer twitches, then he does his owne Children, but they get the Bridle in their Teeth, and so they are unrulier: But when it is Gods Bridle to lead a man by, now his Conscience is alive, when it Checks to purpose.

2.

Secondly, when it does not onely accuse for sinne (so a naturall Conscience may doe) but it pulls a man downe before God; and makes him cite himselfe effectually before his Tribunall. I make this a different work, for the accusation of

of Conſcience differs from its Checking ; the Check is a ſpirituall laſh the Conſcience gives the ſoule, now the accuſation gives the reaſon of its laſhing. O thou haſt ſinned againſt God ; yee know this is a duty of Conſcience too in regard of ſinne, to accuſe. And then Conſcience is alive, when it does this duty to purpoſe, to make a man to doe his ; namely to goe and Confeſſe his ſinne in a penitent manner. True a wicked mans Conſcience does accuſe, but that drives a man from God ; as it's ſaid of the Scribes and the Pharifees, *When their Conſciences accuſed them, they went out*, Joh. 8. 9. But when Conſcience is alive, it accuſes before God, it cites a man ſoundly before God ; and what a vile wretch am I ! it ſo does its duty in accuſing, that it makes a man to doe his ; freely to accuſe himſelfe. *The juſt man firſt accuſeth himſelfe*, Prov. 18. 17. So it is in the Greek and the Latine. Haſt thou ſuch a Conſcience as this ? This is a lively Conſcience ; when thy Conſcience does not only doe its duty to accuſe thee for every ſin that thou doſt, but it makes thee to doe thine freely to accuſe thy ſelfe before God ; a wicked Conſcience may accuſe, I but it does not make the man to do his duty ; he does not freely accuſe himſelfe ; it is onely forced in him ; it is with Coaction and Compulſion. But its free in Gods Children ; when *Daniel* went to confeſſe his ſinnes before God, the Text ſayes, hee ſet himſelfe to doe it ; *I ſet my face unto the Lord God*, Dan. 9. 3. That is, his Conſcience did not onely doe its duty, in this thing, but it made him to doe his.

3.

Thirdly, when it does not onely Condemne one for ſinne ; for ſo the wicked have condemning Conſciences, as the Apoſtle ſayes ; *if our heart condemne us* 1 John. 2. 20. That is, if we be wicked ; as *Paul* ſayes : *Knowing that he that is ſuch, is ſubverted and ſinneth being condemned of himſelfe* Tit. 2. 14. That is, he is a very wicked creature ; ſo that a wicked mans Conſcience does Condemne. But I meane when the Conſcience does not onely condemne one for ſinne, it does not onely doe its owne duty in this thing, but it makes

the man to doe his ; it makes him trample upon himselfe ; as a damned wretch in himselfe, to save God a labour, as the Apostles speakes, *if we would judge our selves, we should not be judged*, 1 Cor. 11. 1. When conscience makes a man freely to accept of damnation ; *Thou shalt accept of thy punishment, then I will remember my Covenant*. Lev. 26. 41. 42. When it makes thee lay thy Neck on the block ; Lord the worst place in hell is too good for me. I have often told you a story in the Acts and monuments of the Church ; when *Edward* the first one of the Kings of *England* was a hunting, and one of the standers by had displeased him, the King rid after him with a drawne sword for to stab him, the man runne away for his life ; the King rid over hedge and ditch to overtake him, and when the man saw he had no way to escape, he fell downe, and held up his throat to the King if it please your Majesty here is my throat. The King melting towards him, shewed him mercy. So when Conscience makes thee say Lord, here is my throat, here is my soule, if it please thee thou must send Satan to take it, and carry it to hell with him. Thou hast no way to escape, therefore offer thy selfe unto God ; may be thy Conscience does Condemne thee ; alas that is not it, thy Conscience does not its duty with any life, till it make thee doe thine ; dost thou freely Condemne thy selfe ; accept of thy punishment, lay thy head on the block, does thy soule lye groveling before God ? This is alive Conscience.

4.

Fourthly, when it does not onely pull a man a dayes from sinne and Iniquity ; so it may doe with the wicked and the ungodly : they feele many pulls every day, and may be their Conscience makes them leave many particular sinnes, though that's very rare as the times now be, but when the Conscience pulles a man forth of every knowne sinne, when it so does its duty in this kind, that it makes thee to doe thine ; when thou pullest thy selfe withall detestation and loathing out of pride, out of security, out of unbelief, out of hardnesse of heart, out of formality and all ; this is a lively Conscience ; as *Iob* sayes, *My heart shall not reproach me so long as I live*, Job. 27. That

is ;

is; as my heart does its duty towards me, so it shall make me doe mine, J will yeeld to mine owne Conscience in every thing; whatsoever sinne it tels me off, J will be sure to let my selfe against it; it shall nor lie heaving at me, and J never stire; then it would reproach me: but it shall never reproach me so long as I live. These are the lively acts of Conscience about sinne.

The lively effects whereof are foure.

1.

The first, is a penitent shame, that ever a man should sin against God; when Conscience does thus as ye have heard, then it produces this effect, that the man is ashamed before God; as the Apostle sayes, *what fruit have you of those things whereof ye are now ashamed?* Rom. 6. 21. People are apt to be ashamed before men, *Diodorus Cronus*, when *Stilpo* askt him a ridiculous question, and he could not answer him; he was so ashamed, that he fell downe starke dead; he thought it was such a disgrace to be non plus. But if Conscience were alive, and did doe its duty indeed, it would make us ashamed for our sinnes before God; *Ezra* was ashamed before God for the sinnes of the people, *I blushe* sayes he to lift up mine eyes unto thee; when a man is Ignorant of God in Jesus Christ, this would be a shame. *I speake this to your shame*, 1 Cor. 15. 34. That is, if there be any grace in your hearts certainly ye will be ashamed that ye should have no more knowledge of God. J say when the Conscience is alive against sinne, it makes a man ashamed before God; It shewes him his nakednesse before heaven, it propounds God before his eyes, seeing all his uncleanness, and so it makes him ashamed before him: doest thou count it a disgrace to doe evill, a disgrace to offend God, a confusion of face to doe iniquity, though it be never so secret? Canst thou not looke upon thy unworthy dealing with God but it makes thee ashamed in his sight? This is the effect of a living Conscience.

2.

Secondly, another effect is penitent griefe and compunction of heart; ye may see this effect in the new converts; *they were prickt in their hearts*, Act. 1. 37. When their Conscience

began

began to be alive to smite them for their finnes, to accuse them and Condemne them, it grieved them exceedingly; it went to the quick; it was like a Dagger in their heart; it prickt them; it made them mourn for all that they had done. True, a naturall Conscience produces griefe; there's ne're a wretch but if his Conscience be awakened to Check him, and accule him, and condemne him, it will make him to grieve for his finnes. But this is onely legall and iuryly. Now when the Conscience is alive to doe its duty, as to make the man to doe his, now it makes him grieve out of love to God, out of love to grace and goodnesse; now he grieves because he hath broken those Commandements that he loves; he loves to obey God, O it is the unfeigned desire of his soule to obey him, and therefore hee grieves, that he hath done the contrary.

3. Thirdly, another effect is, Penitent feare. It makes a man afraid to sin against God againe; as the Apostle sayes; *Yea, what feare?* 2 Cor. 7. 1. A naturall Conscience may cause a kind of feare too, nay, a horrible feare. *The sinners in Zion are afraid, fearefulnessse hath surprized the Hypocrites, See. Isa. 33. 14.* For a guilty Conscience cannot but worke feares when its awakened, but this feare is meereely out of self-love, and of bondage. But when the Conscience hath done so its owne duty upon a man, that it hath made him to doe his, now it makes him shally afraid to sinne against God; as a true Childe feares to offend his Father, when a man hath this feare in him, this is a signe of a living Conscience.

4. Fourthly, another effect is Trembling despaire in ones self, it makes him see nothing but hell and damnation in himselfe; and it flings him downe at Gods gate, as a man utterly undone in himselfe, having no hope in himselfe, for as God dealt with *Paul* in regard of his recovery out of sicknes, *he brought him to despaire of life in himselfe,* 2 Cor. 1. 8. So does a living Conscience in regard of mercy; a naturall Conscience the effect of that, is to despaire too. But that is to despaire in God; because when there is nothing but nature in the Conscience, how can it be otherwise? But when there is grace in the

the Conscience, grace in the heart, now though Conscience represent to his damned estate, it represents withall the free grace of God in Jesus Christ, to all such as are heavy laden, and so it is onely despaire in himselfe; now hast thou such an effect in thee, to despaire in thy self; to sling off all thine own hopes, and thy own dependences, hangings, holdings; yee know the soule hath a thousand thousand such, wishes, wouldings, purposes, dutyes, performances, these the soule hangs on. But now hast thou this effect in thee, that thou dost absolutely despaire in thy selfe? I meane selfe-confidence with whatsoever good is in thee, be it grace, or what ever; dost thou despaire in thy selfe? This is a signe of a living Conscience; now thou hang'st upon nothing, but the incere mercy and good-will of God. And this is the best hold in the world, though the world cannot abide it. Thus ye see for sinne. The livingnesse of Conscience in regard of sinne.

Secondly, now for the livingnesse of Conscience in regard of good. Then is the Conscience alive to that which is good.

First, when it goes and it does not onely urge a man to that which is good; so it did *Agrippa*. *Almost thou perswadest me to be a Christian*, Act. 28. 28. When *Paul* spake unto him, it seemes his Conscience tooke hold of *Pauls* words, and it did mightily urge; it had almost done the deed; alas this is not it; a dead Conscience may doe this yea, with admirable importunity; as it is in many. But when the Conscience doth not onely urge, when that does not onely doe its duty in this point, but it makes a man doe his duty too; the man freely urges himselfe; and freely sets himselfe to it and about it; as it was with *David*; *When thou sayest seek ye my face, my heart said unto thee, thy face Lord will I seek*, Psal. 27. 8. That is, when thou sayest thus in my Conscience, seeke my face my heart echoed back, I will doe so indeed; marke, his Conscience did not onely doe its duty, but it made him to doe his; as his Conscience did urge him, so he tooke these urgings, and urged himselfe.

Secondly, when the Conscience hath life towards good,

it excuses, and it does not onely excuse in part, for so it may doe in a wicked heart; many a wicked man hath such an excusing Conscience, when he does good for the matter of it, as we read in the Heathen, *Rom. 2. 15*. Their Consciences accusing; their Conscience did excuse in part. But it excuses full out; it tels him, he hath done it unfeignedly in the truth of his heart, that he does beleieve in God, that he does truly repent from *dead* workes, that he does in some poere measure, walke in new obedience from day to day; and that he stands guiltlesse before God, by faith in Jesus Christ; or if it doe not excuse thus, it is meerly out of Ignorance of the thing given him of God; a living Conscience is an excusing Conscience; it does not onely say the thing that he does is good but that he does it unfeignedly withall his heart; true, a naturall Conscience not awakened may doe thus, but that's a misprision; for when it comes to see its owne condition indeed, then it will be in another tale; ah I am rotten; I have beguiled mine owne soule to this very day; but a living Conscience can never be confuted, as it excuses, so its excuses shall stand before God, because it is quickened by the grace that is in Jesus Christ, his blood is sprinkled on it.

3. Thirdly, when the Conscience hath life towards good, it approves a man and his wayes; it either may or does pronounce a man to please God. As it was with *Enoch*, he had a Conscience that told him he was approved of God; *before his translation, he had this Testimony that he pleased God*, *Heb. 11. 5*. This is the nature of Conscience, if it be alive, to do its duty, and so as to make a man to doe his, to tell a man that he is allowed of God; which is an admirable mercy, that a childe of God shoud have such an intelligencer in his owne bosome. that can tell him he is approved of God, no creature is able to expresse what comfort this is; none but good people can have this, others may be approved of men. others may heare that such and such doe approve them, but they can never heare that God does approve them. These are the consciences onely towards good, which it can never doe except it be alive.

Now

Now the effects of theſe be. Firſt Joy, when the conſcience does its duty towards God, and makes a man doe his duty too, this worketh Joy in his heart; as *Paul ſayes. This is our rejoycing even the Teſtimony of our Conſcience, that with ſincerity and godly pureneſſe we have had our converſation in the world, 2 Cor, 1.12.* There is no joy like this joy; wicked men may laugh, and ſeeme as merry as crickets, but in the miſt of their laughter, their Conſcience gives them but cold comfort; now when a man hath ſuch a Conſcience as this, that ſets him about that which is good, this makes him have truer joy then all the world beſides; for howbeit the world are belotted, that they doe not looke after God; Yet the conſcience knowes it is goodneſſe onely that will pleaſe God; and therefore when the conſcience is privy to this, no tongue can ſpeake what joy this is unto one.

Secondly, another effect is boldneſſe and freedome from ſlaviſh feare: There's a deale of feare in a mans heart, as long as he does not ſerve God, and doe the things that are pleaſing in his eyes, though it may be people doe not feele this ſame feare as long as they are well and luſty, but let but conſcience be awakened, or let death ſeize upon them, then a feare will appeare, O how afraid are they to goe before God. But let a man have ſuch a living Conſcience as this, this gives a man boldneſſe. *The righteous are as bold as a Lyon, Prov. 28.1.* Thy conſcience is an admirable thing; with this all a mans boldneſſe is nothing. Thou maiſt hold up thy head very high, and out-face all the world for a time, as bold as can be; tuſh thou art well thought of among all thy neighbours, but what ſayes thy Conſcience? If that cannot ſay thou art a gracious man, I tell thee thou canſt have no boldneſſe. But now if thou haſt this ſame living conſcience, now thou maiſt be as bold as a Lyon; though the world doe accuſe thee, yet what ſayes thy Conſcience? If that excuſe thee, thou maiſt ſhew thy face, where thouſands ſhall be confounded; when *Anſtin* was accuſed by *Secundinus* to have come from the *Manichees* for feare of loſſe, and for hope of preferment, he comforted

himselfe with his Conscience, I esteeme not sayes he what *Secundinus* thinkes of me, so long as my Conscience approves me before God; so also *Paul*, when the false Apostles accused him, O sayes he, *It is a very small thing with me, that I should be judged of you*, 1 Cor. 4. 3. Thus ye see for good; what is the livingnesse of Conscience towards good. This is the second thing.

3.

Thirdly, now about Both; both sinne and goodnesse, when is the Conscience alive about both? Namely when it does instruct a man, and not onely so, but it guides a man to shun the one, and to embrace the other. This is a living Conscience indeed, when it is a mans privy counsell from day to day. This is a Divine Counsell; its like a little privy Counsellor in a childe of Gods bosome, that the Lord in mercy hath placed there to direct him; as *David* sayes, *I will blesse the Lord for giving me Counsell, my reines instruct me in the night seasons*, Psal. 16. 7. By his reines he meaneth his conscience, now that did instruct him not onely in the day time, but also in the night; if he were tempted to sinne, his Conscience instructed him, nay, I must not yeeld to that; if he found himselfe backward to any good duty, nay, still his conscience advised him, nay, I must be forward to that. I confesse a dead Conscience may give admirable counsell, and Instruction to the wicked; I, their conscience proves it unto them. But it does not do its duty, for it does not make them to doe theirs. Thus ye see what a living Conscience is, when it so does its duty, that it makes us to doe ours.

Object.

But it may be a humbled Conscience is *pedagogus anima*, it is the soules Schoole-Master, as *Origen* calls it; now a Schoole-Master may doe his duty, though he doe not make his Scholler doe his; for if he be diligent in teaching and doing of his office, the Scholler may be a dunce for all him; the best Schoole-Master, may have a block head and a dunce in his Schoole. I answer, the reason is not alike.

Answ:

First, a Schoole-master teacheth another. But conscience is a Schoole-Master not to another but to a mans selfe; and therefore

therefore if the Conscience doe its duty indeed, it must needs make the man to doe his, because his conscience is a Schoole-Master to himselfe.

Secondly, againe a Schoole-Master is not alwayes by his Scholler, sometimes his black is turned; but Conscience is ever by a man, and therefore if it did alwayes doe its duty it might make the man to doe his.

Again, Thurdly a Schoole-Master; it may be his Scholler is duller then himselfe; and then though himselfe be never so learned, yet he cannot put his learning into his Scholler. But it is not so here, here the Scholler and the Schoole-Master is all one; one is no more dull then another, for looke how dull the one, so dull the other; look how active the one is, so active is the other, because Conscience and the man is all one; it is very true, the Conscience by accusation is eagerer then the man; for God may take a dead Conscience, and stir it exceedingly, and he does so ordinarily in men; but these stirrings of Conscience, are none of Consciences stirring but Gods, *My spirit shall not alwayes strive with man*, Gen.6.3. They are his stirrings with men. But the consciences own quickenings, and the mans are all one; you will say how shall I know whether the quickening that is in my conscience, be my Consciences, or onely the Lords stirring in my conscience. I answer.

First, when thou art glad that thy Conscience is so busie with thee, it is very welcome unto thee, then the Lord hath made thy Conscience alive; then God does not onely strive in thy Conscience, but thy Conscience it selfe is alive; as we see there in David. *I will blesse the Lord for giving me counsel, my reines doe instruct me*, Psal.16.7. When his conscience did instruct him, he was glad of it, he blest the Lord for it; his Conscience was alive. But now in a wicked heart, the more his Conscience accuses, and condemnes, and checks, the more busie it is with him, the more unwelcome it is, and therefore he labours to still it; may be he wilt stop it with some thing; may be some little reformation for the time, may

be with Prayer, or some yeeldings thereunto; nay, there be some labour to drown it out-right, they will goe to the Ale-house, or to Cards, or among their boone companions, and so shake off those dumps; Therefore my Brethren, if ye would have a signe, that your Conscience is alive, be glad at its dictates, give them all the dearest entertainment ye can. Bless the Lord for them, and make very much of such they are the sweet motions of Gods holy spirit. quench them not; doe not stop the mouth of them by halie payments, let them have their full sway.

2.

Secondly, when thou callest upon thy Conscience to be busie; when thou usest to stirre up Conscience every day, wind it up as a man does his Clock, that it may be in continuall motion. So the Prophet did; *Why art thou so heavy O my soule? Why art thou so disquieted within me, hope thou in God,* Plal. 42. 11. Marke, he took his conscience and stir'd up himselfe with it, a wicked man does not thus; his conscience comes before it is sent for, it is like an unbidden guest. And therefore if thou wouldst know whether thy conscience be alive, doe but consider whether this be thy course, if thou dost daily awaken thy conscience, if thou dost set it a worke this is a signe of life in it; as Paul did, *Herein doe I exercise my selfe, that I may have a good Conscience, voyd of offence,* Act. 24. 16. He laboured for his conscience, he called it up every day, he was active about it, so that the stirrings that are in wicked men, they are none of theirs, but Gods meerly to pull them out of the bottomlesse pit, if it might be; in the meane time, his Conscience is as dead as himselfe. Thus ye see what the life of the conscience is. First, there is a relative life of Conscience; the Conscience is alive, when the man is alive. Secondly, the conscience is alive, when it presses to duty so, that it makes the man do his duty too; when it does not onely check for evill, and accuse for evill, and condemne for evill, and prompt a man that he should take heed of evill, but it makes a man do his duty in all these; so also when it does not onely urge a man to that which is good, and excuse him and approve

approve him, but in all theſe, it makes him doe his duty too ; ſo likewiſe when it counſels, it does not onely counſell and dictate what iſto be done, and what not ; but it ſo does all theſe particulars, that it makes the man to doe his duty, in ſincerity from day to day. This is a live Conſcience.

Now that this is the live Conſcience, J prove it unto you by five Arguments.

1. Becauſe Conſcience was made not onely to doe all theſe acts, but to make a man to doe his ; ſo that when conſcience does its own acts never ſo much, that's nothing to the life of conſcience ; does thy conſcience check thee, and ſmite thee, does it whiſper never ſo much in thee ? This is no Argument it's alive, except it make thee to be obedient unto God. Conſcience was given man for this purpoſe ; and therefore then onely iſ it alive, when it iſ for this purpoſe in thy Boſome ; when *David* would get up out of his temptations, you may ſee how he got up by conſcience ; *J communed with my owne heart, and my ſpirit ſayes he made diligent ſearch*, Plal. 77. 6. That iſ, he communed with his Conſcience, what he knew about God, and ſo got himſelfe up ; this iſ thy conſciences office to tell thee what thou haſt heard out of the Word , and that iſ not all, but to lead thee, guide thee as the helme does the Ship. It iſ given thee to be thy keeper, as hee ſaves , *J was upright before him, and I kept my ſelfe from my iniquity* Plal. 18. 23. That iſ, this iſ my iniquity, this iſ the ſinne that I am moſt inclined to, J muſt keepe my ſelfe from that. Thus his conſcience was his keeper under God.

Secondly, another Argument iſ, becauſe this iſ the way whereby godly people doe their duties, the Conſcience makes them doe their duty, it makes them beleewe, it makes them feare God, it makes them eſchew evill and dee good from day to day. *Bleſſe the Lord O my ſoule, and forget not all his benefits*, Plal. 103. 2. When the Prophet would doe this duty, he made his conſcience preſſe it ſoundly upon him to doe it ; ſo when he would waite upon God, he ſet his owne ſoule and conſcience upon him, to make him to doe it ; *Waite on the*

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the Lord, be of good courage, he will strengthen thy heart, waite I say upon the Lord, Pil. 27. 14.

3. Thirdly, another argument is, this is the description of those that have alive Conscience, they are such as make themselves doe their duties continually; as the Apostle sayes. *He that hath this hope in him, purifieth himselfe, even as he is pure. 1 Joh. 3. 3.* That is, he is a man that makes himselfe doe his duty, his owne soule and Conscience sayes thus unto him, Christ is a pure Christ, and I must be like him, as ever I hope that he will bring me into his Kingdom; and this makes him doe his duty; he purifieth himselfe, even as he is pure; I could quote abundance of places to prove this.
4. Fourthly, another argument is; when God speakes to any that are alive from the *dead*, to doe their duties towards him, he bids them make themselves to doe their duties on this manner; so Saint Paul sayes, *Having these promises, let us cleanse our selves from all filthinesse of the flesh and spirit, perfecting holinesse in the sight of God, 2 Cor. 7. 1.* That is, goe and aske your owne soule, and Conscience, what have I not these and these Promises? Why then I must labour to be cleansed from all manner of sinne, I must perfect holinesse in the feare of God; now sayes he, let us make our selves doe our duties thus.
5. Nay fifthly, when God speakes to them which are yet *dead*, and would turne them home unto him, he bids them doe thus in regard of the meanes; *turne your selves and live you, Ezek. 18. 32.* That is, Let your owne soules and consciences consider this is the way to live, ye cannot be saved without turning; as ever I would live for ever, I must be turned from all my sinfull courses; make your selves doe your duties in this manner; that is, use all the meanes, that the Lord hath given you to use, make your selves goe about it, not as though any man hath free will to turne himselfe; But he speakes of the use of all meanes, that he puts into your hands; make your selves to use them; nay, no soule can ever look to be saved, except he doe not onely let his conscience check him,

him, and tell him thus and thus his duty is, but also let his Conscience make him doe his duty too; so that this must needs be the life of the Conscience; when it does not onely doe its owne duty, to check and to whisper, but also it makes a man to doe his.

The Use of this is; Then we see here how few have live consciences, for people have Consciences that doe onely tell them they should be more carefull; they should give over such and such sins, they should belceve, and they should be zealous, and they should be more settled, but O how few have Consciences that make them doe their duties? Numb. 15.40. *That yee may remember and doe all my Commandments and be holy unto your God.*

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R E V E L. 3. 1.

And art Dead.

W E are come to speake of this necessary point, when is a man quickened up towards God and all his holy wayes? We have shewed you three things concerning this already: First, what the life of the Mind is. Secondly, what the life of the Heart is. Thirdly, what the life of the Conscience is. Now there remains two more, the one is the life of the Memory; the other is the life of the Affections.

Fourthly then, what is the life of the Memory? For the memory too may be *dead*, and the memory may be alive.

First, the Memory may be *dead*; when a man may be-remember, if ye aske him a thing, he can tell it; aske him of a Sermon, he can tell the Text and the points, and the particulars that were delivered in the Sermon, but here's all, it's a *dead* memory, he never remembers it to any purpose; this is to remember even as if a man did not remember; as *Moses* sayes. *Remember and forget not that thou provokedst the Lord to anger in the Wildernesse*, Deut. 9.7. That is, remember it,

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and doe not remember it with a *dead* memory. As *Balaam* remembred that God was angry with him in the way, no question but if a man had askt him about it a weeke or two after, he would have shewed that he did remember it, he could tell the place, the time, and the manner, and how it was in his journey, and how the Lord stood before him with a drawne Sword. But alas this was a *dead* memory; for his practice shewed plainly that he had forgotten it in effect. I say there is a *dead* Memory, a man may have an excellent memory to goe from point to point, nay, a better memory in this sense then many of Gods dearest Children, and yet this memory be a *dead* memory.

2. Secondly, there is a living Memory; a memory that hath life in it; as God sayes of penitent *Ephraim*; *I doe earnestly remember him still*, Jer. 31. 26. Marke, God did not onely remember him, so he does remember all men, he remembers reprobates and all, but he did very earnestly remember him; So when a man does earnestly remember God; the remembrance he hath of him is earnest, he remembers his word earnestly, he is earnest in remembring of his will, though there be never so many things, to put God out of his thoughts, he is daily tempted to forget himselfe in some thing or other about God, but he is earnest to remember, when a mans memory is eager after a thing, now it is a live Memory.

Now the question is, when the Memory is alive, for the handling of this. First, I will shew you what the memory is. Secondly, what a great blessing of God it is that we have a memory. Thirdly, when the memory may be said to be alive. Fourthly, we will prove it, and then we will make some uses of the point.

1. First, what Memory is. It is the Conservation of what we apprehend, as a man hath many things in common with a beast, so memory is in his fancy and imagination, for look what a man hath seen, or heard, or tasted, or smelt, or felt, memory is the Conservation of the same; some can remember, the shape of Men, of Townes and Creatures, we can remember what

what colour things are of, what a taſte ſuch and ſuch meats have, ſuch a memory beaſts have, *as we ſee in the milch Kine, they remembred their Calves,* 1 Sam. 6. 12. They went lowing as they went; thus the children of *Iſrael* remembred the fleſh that they had in *Egypt*, *We remembred the fleſh, which we did eat in Egypt,* Num. 11. 5. And this we call a Sensitive memory.

Secondly, memory, moſt properly, is a faculty of the minde, whereby it preſerves the ſpecies of what it once knew, and therefore when a man is ſaid to remember he is ſaid to be mindfull, as *David* ſayes, *be yee mindfull alwayes of his Covenant,* 1 Chro. 16. 15. That is, looke you alwayes remember his Covenant, for when the minde once knowes a thing, memory is a certaine Paper of the minde, to retaine it and to keep it, and therefore it is called the ſoules ſtore-houſe; it is the ſoules treaſury, as our Saviour *Chriſt* ſpeakes; *A good man out of the good treaſury of the heart, bringeth forth good things; and an evill man out of the evill treaſure of the heart, bringeth forth evill things,* Matth. 12. 35. Memory is the ſoules cheſt, where it keeps all its Jewels; that look what a man knows, ſpecially if he like it, preſently he layes it up to keep by him, as it is ſaid of *Mary*, ſtill when ſhe knew any thing of our Saviour, when ſhe knew of any ſaying of his, ſhe kept it in her heart; *Mary kept all theſe ſayings,* Luk 2. 19. Properly I ſay memory is a faculty of the minde, whereby when it knowes a thing once, it is able to keep it. This we call Intellectuall memory.

Thirdly, by conſequent, memory is in the Conſcience; for the ſoule of man being privy to it ſelfe, what it knowes, what its told of God, what notions it hath, what it does, what it hath done, or what it hath not done, it hath a Paper to record this; and therefore in this ſenſe, we call memory the ſoules Register; for thus it is in the Conſcience; ſo when the ſonnes of *Iacob* were privy to themſelves that they had ſold their brother *Ioseph*, yee know how their Conſcience remembred what they had done, above twenty yeeres after. *O we are*

verily guilty concerning our Brother, in that we saw the anguish of his soule, when he besought us, and we would not heare, Gen. 42. 21. Their Conscience had registred their fact up, and did remember it against them, so many yeares after. So Adonibezek being privy to himselfe, when hee cut off the thumbs and the great toes of threescore and ten Kings, and made them to gather scraps under his Table, you see how his Conscience had registred this, and could remember it against him another day, Judg. 1. 7. So that memory is by consequent in the Conscience too. And this memory we call the Booke of a mans conscience. These three are all the proper memories that we have, because memory can properly be no where but where apprehension is; either sensitive apprehension as in fancie; or intellectuall apprehension, as in the minde; or reflective apprehension as in the Conscience; They understood not thy wonders, neither did they remember them, Psal. 106. 7.

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Fourthly, Memory in an improper sense, is in the will and heart of a man, because there is some retention too of what is past and gone; as let a man love or hate his brother, though that act be past and gone, yet there is some retention of that act against another time, for when a man hath hated one heretofore, he is the more ready to hate him afterwards; which is a signe that the heart does retaine what it did before; nay, sayes *Aristotle*, there is *memoria in pedibus*; there is memory in the feet; there is memory in the hand; as the Psalmist speakes; *If I forget thee O Ierusalem, let my right hand forget her cunning*, Psal. 137. 5. This is called remembering too in the Scripture; but this is improperly so called; this we call a habit or faculty, or a dexterity in acting, by reason of precedent actings. Thus yee see what Memory is. Now this memory is of things that are past; for if things be present, we are said to see them, or behold them, or so. But when they are past, now if we can see them still, this is by way of remembering; indeed we may be said to remember things both present and to come, in regard that our knowledge of them is past;

paſt; as the Apoſtle ſayes, *Remember them that are in Bonds; as being bound with them*; Heb. 13.3. That is, though the thing be now preſent, yet I would have you remember it; becauſe your warning is paſt; this is a duty, ye have been told in times paſt, therefore looke ye remember it. So *Solomon ſayes, Remember thy Creator in the dayes of thy youth*, Plal. 12. 1. That is, though thy Creator be not paſt, yet thy creation is paſt, and thou art not ſo young but thou haſt been told of thy duty in this thing in times paſt; O therefore remember that; nay, thus a man may remember that which is yet to come, as for example the Day of his death, that he muſt dye, and come to Judgement; for though the thing be yet to come, yet he hath had warnings of it in times paſt; as *Ieremy ſayes of Ieruſalem, her filthineſſe is in her ſhirts, ſhe remembered not her laſt end, therefore ſhe came downe wonderfully*, Lam. 1.9. The Lord finds fault with her that ſhe did not remember her time to come. The reaſon is, becauſe ſhe was told of it aforehand in times paſt.

Now for the ſecond thing; that this is a great Bleſſing. Beloved it is a great bleſſing of God, that we have ſuch a faculty in us as to remember; it was a naughty ſpeech of *Charoone* that an excellent Memory is needfull for three ſorts of men. Firſt, for great Trades-men, for they having many buſineſſes to do, many reckonings, many yrons in the fire, had need of a good memory. Secondly, great talkers; for they be full of words, had need to have a good Store-houſe in their heads to feed their tongues. Thirdly, for Lyars; *Oportet mendacem eſſe memorem*, for they telling many untruths, had need of a good memory, to bee able to remember what untruths they have told, leſt afterward they bee taken in their lying, contradicting themſelves. I ſay this is a prophane ſpeech, as though a good memory were of no other uſe, then for engroſſers of affaires, and talkative fellowes, and forging companions; whereas memory is a great bleſſing of God, and the more we have of it, the

more advantage we have unto our owne eternall good, if we have a heart.

1.

First, it is a great blessing that what we once knew, we may alwayes know; now this may be by memory; were it not for this, we should be Ignorant againe as fast as we learne; whence is it that ye still know to read, but because ye remember your letters and spelling; whence is it that ye still know your Trades and your callings, which ye were taught so long agoe, but ye remember how ye were taught. Yee once knew the grounds of Religion, may be yee were taught heretofore; if ye know them still, it is because ye remember them; were it not for Memory, we should be as much to seek, as if we had never learnt ought; as *Jude* sayes, *I will put them in remembrance, though yee once knew this, Jude. 5.* That is, as yee once knew it, so I desire that yee may know it still; that it may stick by you, that you may make it your own; what a mercy is this? We cannot undertake to have alwayes the meanes of Knowledge, we may want Preaching; God knowes how soone; now if we have memory to lay up some knowledge, we may have the benefit of it, how ever things goe; may be God gave us a warning, to take heed of such and such sinnes, now if we have a good memory, this warning may be still present with us; we have had such motions, such convictions, such sight of sinne, such stirrings, such manifestations of God to us, what a mercy is it that God hath given us such a thing as Memory is? As we had them once, so we may have them still if we remember them.

2.

Secondly, memory is a great blessing, to bring our Knowledge to act upon all occasions. How many thousand truths doe we know, that we doe not, neither can we actually thinke of; now when we have use of those truths, it is a great mercy, that the Lord hath framed a memory in us, where we may have them upon all such occasions; e.g. we know we should be patient, may be we doe not thinke of this duty for a day together, but now when we have use

use of it, then we may remember it; So for meeknesse we know it, and for forgiving of wrongs, to resist temptations, to deny our selves, to shunne the occasions of evill, we know all these things, but our knowledge cannot alwayes be in act; now when we have use of these truths, what a mercy is it that we have such a thing as Memory is to remember them afresh? Did *David* actually think of Gods gracious judgements alwayes? No, but when he had use of them, when he was at a dead lift, then memory brought him to minde. *I remembered thy judgements O Lord, and comforted my selfe*, Psal. 119. 52. May be *Peter* had no occasion actually to thinke of those words of Christ, that *John* indeed Baptized with water, but yee shall be Baptized with the holy Ghost: but having a memory, that gave him the use of those words in due time; then *I remembered the word of the Lord says he*, Act. 11. 16. May be this truth is not thought of a twelve-moneth together, that ones enemies may be they of our own household; now perhaps all on a suddain we have use of this truth; then we remember it; now is not this a great mercy, that God hath given us such a thing; that we may put up his truths, as a man does his money in his purse, to take it out when occasion is.

Thirdly, it is a great Blessing to have God alwayes with one; This Memory is such a faculty, that if a man have a heart, hee may have God alwayes with him, and Heaven with him; yee know that most men are without God in the World, what is the reason of it? But because they will not remember him? How many doe know God very much? As the Heathens did, they knew him to bee Eternal, to bee Almighty, to be every-where, to be Holy and Just, they knew him, but they did not like to retaine him in their knowledge, Rom. 1. 28. That is, they let him goe away from them, they would not keepe him in remembrance, as *Nabuchadnezer* sayes of his Dreame, when hee had forgotten his dreame, *It is gone away from me, says hee*, Dan. 2. 5.

So people forget God, they let God goe away from them; Now beloved, this makes us without excuse, when God hath given us a Memory, wee might have God alwayes with us, if wee had a heart; wee need not let him goe away. The Memory is a deepe vault in the Soule, where it may hide what it hath a mind to, that, nor men nor Devils can take it away from us; as the *Israelites* hid their Corne from the *Midianites*, so we may hide what ever our heart hath a liking unto in our memories, that we may have it alwayes with us, if we will; as it is said of the good Merchant, when he had found the rich Treasure he hid it, *Matth. 13. 44.* That is, he laid it up in his soules Storehouse; as *Solomon* sayes, *my Sonne if thou wilt receive my words, and hide my Commandements with thee*, *Prov. 2. 1.* I say the memory is a deep vault in the soule, where a man hides what he hath a minde to, that it may never be taken away from him; so that memory is an excellent thing; a man may have God alwayes with him, and heaven and all heavenly things, if so he have a minde to them.

4.

Fourthly, it is a great blessing, that if a man chance to goe out of his way, he may put himselfe in againe, seeing he hath a memory; I speake of a Christian, that hath once heard the wayes of God, he cannot goe out, but by memory he may put himselfe in againe; memory is the soules Map; as *David* sayes, *all the ends of the earth shall remember themselves and turne unto the Lord*, *Psal. 22. 27.* He speakes of all Gods Elect; marke how they get into the way againe, they shall remember themselves so when ere a man steps aside by pride, thus hee may come in againe by remembring himselfe; O, God resisteth the Proud, the Lord sayes hee will give grace to none but the humble; Thus hee may come in againe; so if hee step aside by too much yeelding to the World, thus hee may set himselfe to rights, O woe is mee, what have I done? Now I remember the love of the World is enmity with God; if hee chance to have by-thoughts at the hearing of the Word, let him remember himselfe. O what a bea

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am J ! J forgot J was in Gods preſence with him, J remember my ſelfe, that J am before him ; and thus hee may correct himſelfe ; So the prodigall Sonne did ; when hee had fetcht his wilde vagary, at laſt hee remembered himſelfe ; *O how many hyred Servants of my Fathers have bread enough ?* Luke 15. 17. Hee remembered what a good Father hee had runne away from, this fetcht him home againe.

Faithly, its a great Bleſſing to helpe a man to beleeve ; though a man doe not beleeve for the preſent ; he heares the word of God, hee heares that which might doe him good, but for the preſent hee does not beleeve ; yet who knowes but this very Word may doe him good another day, Memory may bring it to minde ; through the goodneſſe of God, and then hee may beleeve it ; as the Diſciples of CHRIST, yee may read how that Chriſt ſpake ſome words, that did them little good for the preſent. But the Text ſayes, that when he was riſen againe, then they remembered the words that he had ſaid unto them and beleaved, *Joh. 2. 22.* Many times we are untoward for the preſent, and then the word does us little good, Jbut its a bleſſing that we can remember ; the ſame word may be represented by our memories to us, and may doe the deed ; as we ſee in the ſecond ſonne in the Goſpell ; his Father ſaid to him, *Goe worke to day in my Vineyard ; yee know how diſtemper'd he was for the preſent, he answered and ſaid, I will not,* Matth. 21. 29. J afterwards he repented himſelfe and went, that is, he remembered aſreſh what his Father ſaid to him, and that made him doe it.

Sixthly, its a great help to better Knowledge ; it may be at the firſt, when we are taught, the word does not ſink in to our hearts, we do not underſtand it. But yet remembering what it was we were told, afterwards through the mercy of God ſomething or other comes in, that now we can ſay, bleſſed be God, now I underſtand ſuch a Truth, ſuch a Promiſe, ſuch a Commandement ; and yet no new teaching ;

but remembring onely what we read or heard ; as sometime , one of the Jewish Doctors not understanding that place in the Prophet, where it is said, *That God would sweep them away with the belom of destruction*, Isa. 14. 23. Afterwards seeing a Maide come with her before to sweep the house , now he saw the meaning of the place ; so when Christ said to *Peter*, that before the Cock crowed twice he would deny him thrice ; that *Peter* had a poore weak heart, and that he had a horrible deale of faint-heartednesse in him, and that he would deny his own Master, *Peter* understood not his words, he saw no such thing in his heart, as to thinke those words to be true. But when he had been in the High Priests Hall and there had abjured his Master, and had heard too the Cock crow twice, and his Master look at him, *now he remembered his words, and went out and wept bitterly*, Matth. 26. 75. That is, now he saw the truth of Christs words, now he saw what a wicked heart he had, and lamented it. I say memory is a great help unto knowledge ; as God sayes ; *O my people, remember now what Balak King of Moab consulted ; and what Baalam the Son of Beor answered him from Shittim to Gilgal ; that yee may know the righteousnesse of the Lord*, Mich. 6. 5. How many things have we heard and seene, when we were Children. that then we never knew the meaning of ? Yet afterwards when we come to have more wit, then remembring what they were, we understand them ; as Christ said to *Peter*, when he went to wash his feet ; *what I doe thou knowest not now, but thou shalt know hereafter*, Joh. 13. 7. That is, when thou remembrest it hereafter, then thou shalt know my meaning in it.

7.

Seventhly, Memory is as excellent helpe for a man to Preach to himselfe ; Beloved we can but preach to you an houre or so, but seeing God hath given you memories, yee may preach to your selves all the day long ; memory may help you to repeate the word every day in your hearts ; as the Apostle sayes, *speaking unto your selves*, Ephes. 5. 19. So by reason

reason of this blessing of God, yee may speake to your selves from day to day.

Nay Eighthly, it's an excellent thing, for it may let you have the benefit of things before they be; your death is not yet, your last sicknesse is not yet, your salvation is not yet; the day of Judgement, the Kingdome of glory, these are things that are not yet. J but, you having a Memory, yee may have much benefit by them in the meane time; yee may represent them to your selves as things present, and have a world of good by them; and so all the things that are past, no act of the Soule can make them still present but Memory; your Child-hood is past, all the Sermons that yee heard heretofore are all past. O how many finnes have yee committed in times past! and how many dealings have yee had of God in the dayes that are past? Now having a Memory, except yee have gracelesse hearts, yee may doe your selves good by all these, even as if they were now before you; If a childe of God bee at a losse for the present, hee may helpe himselfe by Memory; as David sayes, *I remembered the dayes of old; I call to remembrance my Song that I have had,* Psal. 77. 5, 6. So if any of you bee secure, yee may remember some thing or other that is past, which may awaken you againe; hath God never shewed you your damned estate heretofore? Were yee never sicke heretofore, and did you not see that if yee had dyed in that case, yee had perisht; yee may remember that now, and awaken your selves; and how if God should take you away in such a case as that? It cannot bee related what a Blessing is that wee have a Memory.

But let us come to the Third thing; and that is this, when may the Memory bee said to be alive? J answer, there bee two parts of the Memories deadnesse towards God. The first is, an aptnesse to forget God and all his Commandes. Secondly, an aptnesse to Remember those things that are not so good for us; Now when those two faults are rectified in some measure, then the Memory is alive towards God.

1.

First, There's aptnesse in your memories to forget God and all his commands; *ye know God commands us to remember the Sabbath day to keepe it holy*, Exod. 20. 8. How apt are we to forget it? How commonly is it out of our minds? So in the 78. *Psalme*, and the 7. *verse*, God sayes there, *He would not have us forget his workes, but that we should keepe his Commandements*; now O how apt are we to let them leake out of our hearts? We have a hellish art of forgetfulness; how often doe we forget our selves herein, and suffer the remembrance of God to be taken away from us? *Ye have forgotten the exhortation that speakes to you as to Children*, Heb. 21. 5. How often doe we forget to keep our selves unspotted? Though we be told of the will of God, yet any little thing is enough to put it out of our minds, *Slay them not least my people forget it*; though we be told of our misery, and the infinite danger we are in, may be at the first it moves us a little, but how soon doe we forget it, and other things take us up? Now when this aptnesse is rectified in some measure; when God hath a sound impress on our minds that we must needs remember him, and all the things that concerne our peace; when there's a Law in our mindes, that we will not forget God; as yee may see there in *David*, *Blesse thou the Lord O my soule, and forget not all his benefits*, Psal. 103. 2. When our Memory is sanctified, and is made the good Treasury of our heart; when the Lord hath lifted up our memory unto him, then it is alive.

2.

Secondly, as by nature there's an aptnesse in our memory to forget God, so there's an aptnesse to remember other things that either are not good for us, or not so good; we are apt to remember injuries; nay, one injury will be thought on more then many good turnes; so likewise idle tales, we are apt to remember them; whereas good things goe out in our hearts like sparkes in wet timber. We may see this in the hearing of the word; the Apostle tearmes *us forgetfull hearers*, James. 1. 23. If a tale be told us in a Sermon, that we can remember; how many are apt to

carry that away; whereas that which is wholefom, and might doe us more good, how apt are wee to forget that? As a Divine sayes, Our memories are like strainers, all the pure milke runneth through, but if there be any drosse, that stayes behinde; or like a grate that lets the pure water run away, and if there be any strawes and stickes, and filth, and mud, and dregs, that it holds; so it is with our memories by nature trifles, and toyes, and worldly things, them we are apt to remember, like the Shepheard in *York-shire*, that could remember all his flock, he kept a thousand sheep; and if one should but change one Sheep and put in another, he could tell which it was. But for gracious things our Memories does soon forget them like *Israel*, *they soon forgot all the workes of God*, *Plal. 106. 13.* Now what is this but the corruption and deadnes; of our memories towards God? May be we are apt to excuse it, alas we have weak memories, true, if we were as weake memoryed in other things; it were something; but when we can remember our pleasures, and profits and tales, and any thing; when we goe to buy, wee'd be sure to remember our selves there, when to sell, wee'd be sure to remember our selves there; that we will have to the worth if we can. But in matters of God there we forget our selves; this cannot be excused. Now when this is rectified in some measure, then our memory is alive; when wee will rather forget any thing else than God; rather forget our selves in all the world, then forget our duty towards God, when this study is onceset up soundly in the soule in some measure, now the memory is alive. Thus yee see the third thing.

Now for the fourth, that this must needs be the life of the Memory, I prove it by arguments.

First, because the Memory hath hardly any other quickening, then the quickening of the man whose memory it is; so that when the mans mind is quickened together with his Conscience and heart, the memory is quickened.

too; as the Prophet sayes, *I will never forget thy Precepts, for with them thou hast quickened me*, Psa. 119. 93. That is, any memory is quickened up to thy Precepts, because with them thou hast quickened me; for we see commonly, that the faculty of Memory is much at one after conversion that it was before conversion; if it were a weak memory before; so it is after; onely this; as the strength of it was let out towards the world and sinne, and selfe before, so now the strength of it is in some measure let out towards the best things. And therefore what can the life of the memory be, but the aptnesse of a man to remember God?

2. Secondly, because this is the onely Practicall memory; yee know a man may have an admirable memory, to remember Sermons, whole Chapters in the Bible, and yet have a *dead* memory to God; a Sanctified memory, is a Practicall memory; as the Lord sayes, remember the Sabbath day, to keep it holy; q.d. yee may remember still when the Sabbath is come, *I* this is the Sabbath day; that is not it; that's onely a Contemplative memory. But *I* would have you have a Practicall memory; not onely to remember the duty, but remember for to doe it; for as the Contemplative understanding hath a faculty of conserving its species; so the Practicall understanding, hath a faculty of conserving its species too; as long as a man hath not this practicall memory, it is nothing. *Because he remembered not to show mercy*, Psa. 109. 16. Marke the Lord does not finde fault with a man for not remembering of that duty, for may be he did remember that, *I* but he did not remember to doe his duty; this is a live memory, when a mans practicall memory is towards God and his wayes. Now when a man is made againe to remember God and all his holy wayes, now his memory must needs be made Practicall.

3. Thirdly, because this is the onely Memory that represents things lively to the Soule. *I* say when a man is made, in some measure apt and inclined to remember God, then

then and onely then does his Memory repreſent God and his wayes lively to him; yee know Reason ſayes, the life of the Memory muſt needs bee in this, that it repreſents things lively and powerfully unto us; when it does not only ſhew us what wee doe remember, but it ſhewes it to the life: when it ſhewes it dully and bluntly, and obſcurely, that's with a kind of forgetfulneſſe; then a man remembers it to the full, when a man remembers to the utmoſt what he once knew; ſo that if a mans Memory bee alive, it muſt remember to the full in a perfect manner; As David ſayes, *I have remembered thy Name, O Lord in the night, and have kept thy Law*, Pſal. 119. 55. That is, I remembered it, and remembered it to the full; I repreſented it powerfully to my ſelfe, ſo that I made my ſelfe to keepe thy Law by it. I affected my own heart by what I did remember; as the Church ſayes, *My ſoule hath them ſtill in Remembrance, and is humbled within me*. Lam. 3. 20. Well then yee ſee, that a lively memory is it that repreſents things lively to a man; now when a man is made againe to remember God and his wayes, then and never till then does he repreſent God lively to himſelfe. Thoſe that have not this aptneſſe wrought in them, may be they remember God now and then, and the duties now and then, but they never remember them in a lively perfect manner.

The Uſe of this is, firſt, if this be the onely lively memory to be apt to remember God, then let us labour to get this ſame aptneſſe: into our mindes to remember God in all our wayes. Let us conſider. Firſt, becauſe without this memory, all other memories are nothing. *Iſrael* had a memory to remember God; *they remembered that God was their Rock, and that the high God was their Redeemer*, Pſal. 78. 35. But that remembrance was nothing. So that if we be not thus mindfull of God, we are yet in our ſinnes; as God tells *Judah*. *Becauſe thou haſt forgotten me, and caſt me behinde thy back, therefore bear thou thy lowdneſſe*, Ezek. 16. 35. If a man were once pulled out of his ſinnes, as he once had

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had that true conviction, and godly sorrow, and reformation, and faith and amendment of life that is in being converted, the soule would have the lively remembrance of it still, to make him goe on as he hath begun, and therefore if we have not this blessed remembrance yet in us, it is most plaine we are yet in our finnes.

2. Secondly, thy heart can never retaine Gods commandments without this same memory ; as *Solomon* sayes ; *My Sonne forget not my Law, but let thy heart keepe my Commandments*, Prov. 3.1.

3. Thirdly, The want of this remembering of God is the cause of all sinne ; *Moses* speaking of all the finnes of *Israel*, sayes he, *they have forgotten the God that formed them*, Deut. 32.18. So againe in another place ; *they have perverted their way, they have forgotten the Lord*, Jer. 3.21. So againe it is said in the Booke of the Judges, *the Children of Israel did evill in the sight of the Lord and forgot him*, Judg. 3.7.

4. Fourthly, the want of this memory, is the high way to destruction, the Lord will destroy them, that forget him ; that doe not remember to feare him, that doe not presse it upon their minds still to regard him ; the Lord will in the end, destroy all such people ; as he sayes, *Israel hath forgotten his Maker, therefore I will kindle a fire, that shall devour them*, Hof. 8.14. Beloved how doe we looke that God should remember us, if we will forget him. *I will utterly forget you*. Jer. 23.39.

2. Secondly, another Use is to shew you, how yee may get alive memory. There be seven causes of it.

1. The first, is a true knowledge of God. I told you Remembrance is most properly in the understanding ; now looke how a man understands God so he does remember ; if a man know God onely literally, he remembers him no otherwise ; but if a man know God aright, then he remembers him aright. The understanding can keepe no other species then it hath ; If it have a saving knowledge of God, then

then it hath ſaving ſpecies of God; no man can have other money in his purſe, then he puts into his purſe. If he would have Gold in his purſe, hee muſt put Gold into his purſe; ſo if wee would remember God aright, let us labour to get a right knowledge of him. *I will eſtabliſh my Covenant with thee, and thou ſhalt know that I am the Lord, that thou mayeſt Remember,* &c. Ezek. 16. 62, 63.

Secondly, a new and a true Heart; mens Memories ever follow the nature of their hearts; that they ever will remember that their Memory is to ſet to; let a man be Proud, hee will ever remember his reſpect: let him doe any thing that ſeemes to deſerve praiſe, hee will ever remember to jet himſelfe; let him bee at any time diſparaged, hee will ever remember to be very much ſtirred; So let a man be Covetous, he will ever remember his profit, he will remember never to goe againſt his profit, if he can otherwiſe chooſe; what ever he forgets, hee will not forget that; ſo let a man be Bookiſh, let a mans luſts be to have Learning, he will be ſure to remember that; now if a mans heart be ſet truly towards God, this will draw his minde towards God, now he will remember to pleaſe God, to have his heart in a ſweet frame; if he find any diſtemper in his heart, he will remember to remove that if he can poſſibly; when the Heart is upright, it runnes thus; *We will remember thy love more then Wine, the upright love thee,* Cant. 1. 4. So that if we would remember God with this alive memory, we muſt get an upright heart.

Thirdly, a cleare and a diſtinct eſtate before God; as long as a man is conſused in his Conſcience, he knowes not what to make of himſelfe; this breakes the neck of true Memory; *Altbodus eſt mater memoria*, diſtinctneſſe is the mother of Memory as we ſay. Let a man be conſused in his notions, this ſpoileth all Memory; ſo it is here, as long as we are conſused in our Conſciences, we know not where we are; we cannot remember God; we know not what to call to mind; his Juſtice or his Mercy, his Promiſes or

his Threatnings; as *David* when he was to seeke at one time, he could not remember God to any purpose, *I remembered God and was troubled, sayes he, Psal. 77. 3.* He was troubled horribly in remembring of him; like a man in his wooing, he is troubled to remember ought; now when a man hath cleared up his Estate, it's strange to see how cleare he is in his Prayers, how cleare in his Conscience, cleare in his apprehensions, where as, another man knows not where he is; so that if we would remember God in all our wayes, let us labour to cleare up our estates; this will help us to remember him a thousand times better then ever we did before; then we shall see his Promises distinctly, and every thing distinctly.

4. Fourthly, a Delight in good wayes; this is a very admirable help of memory; what's the reason, wee are apt to forget any thing, but because we do not regard it; the more the mind regards any thing, the more it remembers it; as the Prophet sayes, *I will delight my selfe in thy Statutes, I will not forget thy word, Psal. 119. 16. And so for hope too, Psal. 78. 7.*

5. Fifthly, Meditation is another cause of this remembring of God; *Meditationes saluant memoriam*, sayes *Aristotle*, the more a man thinke of a thing, it is the deeper in his minde; when the good man had said, *He would remember Gods workes*, Psal. 77, 11. O sayes he, *I will meditate of them*, verse 12.

6. Sixthly, the rubbing up of our Memories. The memory is a very lazie faculty, if it be not every foot rubbed up, it will be forgetfull; therefore we should rub up our minds, if we see them ready to let his word slip, we must call it back againe; as the Lord sayes, *Remember this and shew yourselves men, bring it to mind O yee transgressors, Isa. 46. 8.* Our memories are naturally exceeding slippery, they are apt to leake out that which is good; and therefore we should take paines with our mindes, As the *Apostle* speakes *Therefore wee ought to give the more earnest heed to the things that*

that wee have heard, leaſt at any time wee let them ſlip, Heb. 2. 1.

Seventhly, and laſtly, which is the maine of all, and that is the holy Ghoſt. *But the Comforter which is the holy Ghoſt, whom the Father will ſend in my Name, hee ſhall teach you all things and bring all things to your remembrance, whatſoever I have ſaid unto you,* John 14. 26.

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